

INTERNATIONAL JOURNAL *of Religious Education*

vol 20 no 1



The most important defense work—Christian teaching

SEPTEMBER, 1943

Thirteenth Annual Nation-Wide Observance of Religious Education Week

A Featured Program of The United Christian Education Advance

Rally Day, Sunday, September 26

through

World-Wide Communion Sunday, October 3

Theme: COMMUNITY FOUNDATIONS

Individual Church and Community Celebration

- With every Christian home observing the week
- With every individual Sunday school and church having a planned program
- With every Sunday school and church participating in a community interdenominational project
- With every town and city projecting one or more interdenominational gatherings to launch some needed inter church project
- With a carefully planned community-wide "Every Home Visitation"
- With every community, where there is a local radio station, going "on the air" with worthwhile programs

State-Wide Celebration

- With a radio program planned by the Council of Churches and Religious Education
- With statements by leading citizens in the public press
- With proclamations by the Governor and by Mayors of leading cities and towns

Nation-Wide Celebration

- With the hearty endorsement of the President
- With statements in the press by nationally known Americans
- With a fifteen minute broadcast opening Religious Education Week on Sunday afternoon, September 26. (Watch papers for exact time and network)
- With millions of families being challenged from the pulpit, the radio and the press by the opportunity for religious teaching provided by the churches, singly and in groups, in the task of making Christian citizens out of "spiritually illiterate" teen age children and youth as found in every community of the nation

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International Journal of Religious Education

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Why Should I Attend Church?

Because I can thus show my loyalty to Jesus Christ upon whose life and teaching the Church is based.

Because I enter into an historic unity partaking of the inherited traditions and experience of seekers and discoverers of every age, a unity based upon faith in Jesus Christ.

Because even I may contribute something to make the Church more sensitive, intelligent, and courageous.

Because the Church offers a unique laboratory in which to investigate the bearing of Christian ethics upon contemporary problems.

Because it can, as no other body or individual, lay human need upon the conscience of mankind.

Because it can spiritualize the basic stuff of human nature, turning ancient instincts to valuable social usage.

Because in its recurrent services and sacraments I find renewal, a burnishing up of my loyalties, a casting off of prejudice and sin, and fresh strength from the living God.

Because it stirs me to creative action, shames my cowardice, lightens my sorrow, and purifies my ambition.

Because the Church alone is concerned in a major way in sharing the Gospel in its entirety with all men.

Because the Church is the eternal "Body of Christ," and in spite of human weaknesses man can there find God.

Condensed from The Church, by George Stewart. Hazen Books on Religion, Association Press.

EDITORIALS

The cost of the best

WITH SEPTEMBER our church schools are off on another church year of service. It does something to one's imagination to picture the scene as they get under way.

If one had the chance to say some one thing to the host of teachers and officers who get this large enterprise going—and to one's self—what would it be?

This: "The cost of the best is all that a man has."* (The words are a writer's comment on what Jesus said about the pearl of great price for which a merchant sold all that he had.)

"Why, Mrs. Smith, to take that class of girls in Sunday school would interfere with my This, or cut into my That, or leave me no time for Something Else." This is the sort of reply that most frequently greets the distracted Mrs. Smith or Mr. Jones when new teachers have to be found. Every superintendent knows what it is to face this lack of an inward sense of the importance of investing one's life in a class of girls. People do not see the eagerness with which boys and girls welcome friendly interest, and wise guidance, and a human touch on their problems and worries. They haven't received letters from grown persons hailing their Sunday school teacher as the most formative influence in their lives. They haven't seen that folks can be such an influence even though the letters do not hail them thus. This business of influencing growing life has not been "sold" to them by their church as the pearl of great price or the treasure hidden in a field. For, such a piece of "selling," in the best sense of that much abused word, is the first and the continuous step that any church must take in solving its problem of leadership. Before people will pay "all that a man has" in this service he must be convinced that it is indeed a "best."

A mother, after her family was well grown, finally read a book for parents, mainly out of courtesy because the book had been a gift. Her remark was, "Why, if a parent took that book seriously, she wouldn't do anything else." The lady was both right and wrong. Being a parent would not have taken *all* her time, but it would have taken much more than she had ever given and it would have put a different meaning into everything else she did. She would have read that book earlier and have switched some time from meaningless social engagements to some that would have had a purpose, such as a parents' club in her church-around-the-corner. The department in the newspaper for mothers would have replaced Blondie in her daily schedule. The discussions with her husband in the long winter evenings after "the kids" were in bed would have had more to do with their growth than with baseball. Her children had not become "the best," the one pearl of great price for her, and so she was not *willing* to pay all that she had for them.

For all teachers and officers in Sunday schools and for all parents, these words fit this season of the year as none others could:

"Again, the kingdom of heaven is like unto . . . a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

Labor Sunday this year

LABOR SUNDAY this year is unique. Fewer people will be unemployed than in any period we have known. Labor problems of strikes and wages take on a new turn because of the war. Animosity is lessened at some fronts and sharpened at others for the same reason. What about after-the-war? is a new question that will not down. Unless something pads the gas supply, Labor Day this year will be less of a go-places-and-do-things holiday than hitherto.

The church and Christian education have a special stake in Labor Day this year. The values involved are religious, Christian, human values. In public worship and preaching, in church school activities, and in young people's societies, these values can be interpreted in the light of labor problems.

The Federal Council of Churches has issued its annual Labor Day message. It is requested that this be read in churches Labor Sunday, September 5 or on September 12, if preferred. Free information as to the use of this in churches can be obtained from the Federal Council's Department of the Church and Social Service, 297 Fourth Avenue, New York City.

With uncanny insight the statement puts its finger on the core of our entire social problems when it says, "Maximum production and maximum employment will be required in the post-war world as safeguards against the injustice and frustration which breed racial tensions and social desperation." When people are denied a reasonable life and opportunity for themselves they tend to "take it out" on anyone in sight. The cat will often scratch the person holding and fondling it when a prankish lad reaches around the corner and pinches its tail. The solution to the labor problem and other social enigmas would not be made automatic with "maximum production and maximum employment." Let us not fool ourselves at that point. But it would be made infinitely easier—and for the reasons that the council statement has so well pointed out.

The "Message" ends with an exhortation that we should all take to heart. "May the church, and labor and all the other economic groups dedicate themselves with new vision, unselfishness and determination to the task of achieving in human society God's purpose for righteousness, justice and peace based upon the worth and solidarity of all men."

* Robert W. Burns, in "Hearthstone," July-August-September, 1943. Christian Board of Publication.

NEXT MONTH the *Journal* offers its readers another of those special numbers that have rendered a significant service through the years. The theme this time, "Christian Education and World Order," has been chosen with an unusual fitness: it dovetails perfectly with the field program on Christian Education and a Christian World Order being planned for the first three weeks of November. This program will include the observance of November 7 as World Order Sunday. A series of one hundred and twenty-five one-day "Christian World Order Missions" will be held throughout the United States and Canada. The United Council of Church Women will hold a series of meetings for women all over the country on Thursday, November 11, which they will observe as World Community Day.

We are happy to have the following message from Lieutenant Commander Harold E. Stassen, President of the Council, commending this program and the special issue to our readers. Mr. Stassen, former governor of Minnesota, recently began his foreign service in the United States Navy. He says:

"I am glad of the opportunity to send greetings to the readers of the *International Journal of Religious Education* on the occasion of the special issue on 'Christian Education and World Order' which is to be published in October. I think it is very significant that an important special number has been projected at such a time as this. It will be an important factor in the work of the many thousands of delegates who will attend the Christian World Order Missions to be held throughout the United States and Canada the first three weeks of November. It will contribute towards the enrichment of World Order Sunday on November 7, Armistice Sunday. Through the thousands of *Journal* readers who will not be able to attend the Missions it will render a unique service to a host of persons in church schools everywhere.

"Let me strongly urge all these readers and users of the *Journal* to prepare now for using the wealth of practical suggestions given. Thousands of adult Bible classes and other groups should face the issue of a more Christian world order. This special number of our own *International Journal* is planned to make that possible. So I commend it in advance to every reader."

The *Journal* has many readers in places that will not be reached by the one-day Missions. These should begin now to make their plans for the observance of World Order Sunday, for the women's meetings, and for getting study and discussion groups under way on the kind of world that must follow the war. The October number will provide a wealth of material for all purposes: a worship service for World Order Sunday, inspiring and informing articles for use in preparing addresses, worship materials for all departments in the church school, and a four-session study unit for adult and young people's classes.

Plan now to use this special number and to circulate extra copies in your church and community.

We have tried almost everything else for bringing about world peace—laws and pacts and resolutions and treaties.

Now is our best of all chances to see what Christian education can do. That it can at least do much to bring about an attitude which will make world peace possible has long been the belief of religious education workers. Now is their best opportunity to put that faith into deeds and to prove it to be more than faith.

Choose truth or repose

IT WAS RALPH WALDO EMERSON who said that God offers to every man his choice between truth and repose. He adds, "Take which you please—you can never have both." Those seem stern words, Brother Emerson. Yet the wisdom that God has written into his universe often strikes us as very stern.

It was an ancient Psalmist who said, "They that go down to the sea in ships, that do business in great waters: *these* see the works of the Lord and his wonders in the deep." The italics are ours. *These*—the people who do such things—not those who hug the shore, come to know and master the ocean. Only those who risk leaving the shore for the sake of a value they sense but cannot prove ever see the works and the wonders of the Lord. Those too seem stern words, Brother Psalmist. Yet the wisdom that God has written into his Ancient Word also seems severe to us.

It is easier for us to go down to the sea in ships and do business in great waters, than it was for the friends of the Psalmist. But there are other areas of undiscovered truth which challenge us as the sea did our ancestors. And it is the glory of our human life in this amazing universe of God that this will always be true!

In this column in the months to come one humble scribe will "think out loud" on some of the great themes that have perplexed and intrigued him for some time. He does not know whether what he writes will be widely read or not. Those who want their previous views confirmed will find it very dull stuff. Those who want final answers, like flashes from the sky, to immediate problems will read it once and then turn the page next issue. And the writer is not egotistical enough to say that those who seek truth rather than repose will read these paragraphs. That would be egotism indeed. But, the one thing to be said in all boldness is this—Emerson was right that God gives men either truth or repose; that he cannot have both. If the attempt of one man to find truth will stimulate a few others to find it along wiser paths and with better equipment, then the use of this small space for such a purpose will be justified.

The final reason for such an effort is found in the concluding words of Emerson's statement:

"He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being."

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I believe in man

By John Keith Benton*

BELIEVE IN MAN. So does everyone else, of course, in one way or another. But the way in which one believes in man is quite important. What one believes about man makes an enormous difference in the way one treats other people. It is very important that one should believe those things about man that are in harmony with reality. Only thus can he be free to behave toward his fellow men in an appropriate way.

I believe in the dignity of man. Faith in the universal dignity of man does not rest on observation. It is not gained by the scientific study of man or by the acquaintance with people in general. The most powerful faith in the dignity of man is a religious conviction. It is the conviction that man is created in God's image, and that God's image is implanted in every individual.

I believe that God created man in his own image, and that man is responsible to God for the way in which he lives. Man, therefore, has an inalienable right to freedom—freedom of conscience, and freedom of life. The image of God in man, therefore, sets limits on the demands that can rightfully be made on him by other men, or by institutions, or by groups such as the political state. This is the basic principle of democracy; it is the principle that underlies the civil rights of men; it is also the source of whatever brotherhood does or can exist among people and the peoples of the world. All men are created to love and to serve God. Therefore, they cannot be degraded into mere instruments of loyalty and service to other men, or to the state.

It is true that the image of God is often dimmed in the character of individual men. But however warped and vague it may appear to be, yet it is there, established, not by us but by the divine Creator. It can never be completely effaced or destroyed. Therefore, I believe in the dignity of man.

I believe in the ability and the need of man to grow. Man is a creature who bears in his very nature a likeness to God the Creator. He is not only creature but creator as well. As a creator man has freedom to make critical judgments among possible goals, to make choices on the basis of his judgment, and to act in accordance with his choices. Man can say No, and think a situation over. His freedom is limited by his interests, his character, and his experience, but within these limits he is free to make a large proportion of his knowledge and ideals effective in what he does.

Thus man has the ability to direct his life toward worthy goals in which he sees meaning, and which he has come to value and appreciate. It is our very nature to revalue our values, to change our minds, to develop our habits, to build our own characters. It is only in the process of living that the image of God so deep within us comes to

actuality. Perhaps the most glorious fact about living is that we can have no experience, even though it be tragedy, that cannot be made to contribute to our growth of character. Even death itself, the last experience in this world, can make its own inexpressible contribution to the richness, beauty, and strength of character when it is faced, understood, accepted, and prepared for. I believe in the ability and need of man to grow.

I believe in the worth of man. Man is by nature a lover and worshiper. He is never happy until he gives himself away. Before he can find his own true being, he must find something so important in his eyes that he is willing to give his very life for it. While man chooses many persons and causes for such devotion, he never finds his true meaning until he loves and worships God.

But man can love and worship God in this deep and profound way only in response to the love and grace of God. In every age, and among all peoples, men have discovered that God loves men more than man knows how to love himself. And in this discovery, and in it alone, man has learned the true worth of man. If God values man, man is of infinite value. And if in the love of God man is of infinite value, he is also immortal. Because I believe in that love of God for man, I believe in the worth of man—in the worth of every living soul.

I believe that man is a sinner who can be redeemed. God has implanted his image in man. That image carries with it the responsibility for developing by man the dignity and character which should characterize him as a child of God. But through sin man fails in the responsibility which God places upon him.

Sometimes man fails to realize his creaturehood. He thinks of himself more highly than he should. He puts himself in God's place. Such arrogance is the worst sin of all. Man has creative powers, but when he fails to exercise his freedom, when he fails to discriminate among possible goals, to be as critical as he can in his thinking, to exercise courage and loyalty in his work for the good, he denies his station as God's child, and so falls into sin. Again man misdirects his freedom. He shifts his attention from the good to the bad, and dwells upon it, toying with temptation. When he uses his freedom improperly, he falls into sin. He is a sinner, too, if he neglects to grow, if he is careless about himself, about what he is to become; if he fails to realize the need to change his mind, to deepen his appreciations, to rebuild his character. Being a lover puts upon man the tremendous responsibility to love the good. But man may love the things that are evil, build up appreciations for the uncouth and unclean, and so fall into sin. He may worship idols, and let them obscure the true God that should be first in his loyalty and love. Or he may think so little of himself as to deny God's love, and deny his own essential importance. Men lose faith in themselves; they fail to believe that God loves them. And this, too, is sin. I believe in man as a sinner—but as a sinner who can be redeemed.

God's grace, like light, is spread throughout the universe. But for us it radiates in healing from one central figure, like sunlight. Jesus Christ is our sun. He is the light of the world. In him God's grace shines for the healing and health of men. When we move into the light by

*Dean, Vanderbilt University School of Religion, Nashville, Tennessee.

believing in him and purposing to live by his standards he breaks the power of sin over us, and we move joyously toward a new life. If any man be in Christ he is a new creature.

A new creature—but not a perfect one any more than a man recovering from typhus is thereby given a perfect physical body. Health is equilibrium, balance, wholeness. A healthy organism is one in which all the parts function in proper relation to one another, and which does the work as a whole that it is fitted for. So is the redeemed man: his various powers function properly together so that he joyously lives the kind of life and does the kind of work

for which God created him.



I believe in man: a creature made in the image of God who is also a creator with freedom to make critical judgments among possible alternatives, to choose among these alternatives, and thus through self-direction help to create his own future and change the world; a developing spirit that has forever the ability and the need to grow; a lover and worshiper whose happiness is possible only in love and service to God, and whose infinite value and eternal life are assured in God's grace and love; a sinner who can be saved by faith in the redeeming love of God in Christ.

God is still with us

A service of dedication

By Victor F. Scalise*

IT IS CUSTOMARY in many churches to have a service of dedication to the teaching work of the church at the opening of the school year. This may appropriately take place on the first Sunday of Religious Education Week, September 26. The following service is suggested.

ORGAN PRELUDE: Prelude No. 1, by Mendelssohn

PROCESSIONAL HYMN: "When Morning Gilds the Skies."

CALL TO WORSHIP: Psalm 95:6

INVOCATION:

Eternal God, we thank thee for the revelation of thyself in the common ways of life and in special times and places. Help us to be ever watchful for new knowledge of thee, so that in the temporal we may discern the eternal and in the material, find the spiritual. Through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER; ORGAN RESPONSE

PRAYER OF CONFESSION:

Eternal God and Teacher of us all, to thee we bring the love and adoration of our hearts. Grant thy wisdom in the ordering of our life, thy strength in the facing of our need, thy peace in the struggle of our days. Forgive us when we fail to do the highest that we know. Chastise us when indolence rules our intentions and sloth shatters our dreams. May the light by which we live be the inspiration for wise teaching, through Jesus Christ our Lord. Amen.

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Praise ye the Lord.

People: The Lord's name be praised.

* Pastor, Calvary Baptist Church, Lowell, Massachusetts.

¹ It is suggested that in each Charge and Vow, in the Prayer of Dedication and in the Confession of Faith there be a brief meditative pause between the paragraphs.

SOLO: "He that Keepeth Israel," by Widener

RESPONSIVE READING: Psalm 23

SCRIPTURE: Matthew 7:21-29

SOLO: "The Good Shepherd" by Van DeWater

Service of Dedication¹

CHARGE TO TEACHERS:

As teachers, you inherit a tradition rooted in the past, you grasp an opportunity in the present, you exert an influence that shapes the future.

A teacher is one who has time enough, liberty enough, heart enough and head enough to be a master in the kingdom of life.

Your calling takes its purpose and its power from Jesus—the Master Teacher.

As teachers and workers you share in the rich and inexhaustible heritage of the Christian Gospel; you nurture Christian character and personality; you quicken boys and girls into newness of life and inspire them to share in building the Kingdom of God.

As teachers, do you in all humility accept this high responsibility?

VOW OF THE TEACHERS:

As teachers in the church school, we are aware of both the heavy responsibilities and the high privileges that are ours.

Confronting our task for a new year, we feel humble before God. We undertake this high service not in our strength alone, but relying on the strength and power of the eternal God.

We hereby pledge ourselves to do all in our power to increase our skill as teachers.

We would study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

We humbly dedicate all our powers of mind and heart and hand to the end that God may achieve through us his divine purpose for the world and in the hearts of men.

CHARGE TO CHURCH SCHOOL OFFICERS:

As church school officers you have a peculiar responsibility. The effectiveness of an organization depends on the insight and the consecrated intelligence of its leaders.

To perform the duties of your office with regularity, precision, and devotion is to aid in the creation of Christian personality and in building the Kingdom of God.

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There is one body and one Spirit, one God and Father of all. He has called some to be apostles, and some prophets, and some teachers. You have been called to be officers. An office calls for the whole man. It demands skill, wisdom, neatness, understanding, dependability, a sense of proportion, a high consecration.

To serve without counting the cost, to be efficient without thought of personal gain, to serve as unto the Lord, this is to serve well. Realizing the importance of your special task, are you willing to assume the responsibilities of your office?

VOW OF THE CHURCH SCHOOL OFFICERS:

As church school officers, we know well the importance of the tasks to which we have been called. It is our desire so to serve that the high aims of the church will be realized in the lives of growing persons in every age of life.

We hereby accept the responsibility given us and with the help of God we shall do everything in our power to perform our duties with intelligence and skill and high consecration.

CHARGE TO THE PARENTS:

It has been said that civilization moves forward on the feet of little children.

The family is a fellowship where the Christian way of life is nurtured in the joyous experience of every day.

Parents stand in a peculiar relation to the task of Christian education—

To help realize the holy intentions of the church and church school, to sustain its worship, ordinances, discipline and doctrine;

To order the life and spirit of the home so that its daily acts and fellowship become a potent instrument of Christian education;

To help children with their church school lessons and deal lovingly with the questions and problems that are inevitable in a growing life;

To seek light in humility and make the love of truth a mutual and joyful adventure;

To be patient when in doubt, while keeping the open mind—

These are some of the high responsibilities of fathers and mothers. As parents, trusting in God for wisdom and guidance, do you assume this spiritual obligation?

VOW OF PARENTS:

Aware of the high calling that is ours as parents, we hereby commit ourselves, side by side with the teachers of our church school, to be teachers of Christian living in our homes.

In humble and earnest prayer we commit ourselves to helping our children to stand firm under the pressures of life.

Before God, we dedicate our powers of mind and heart and soul to this holy task of spiritual guidance, that the eternal will of God be done on earth as it is done in heaven.

CHARGE TO THE CONGREGATION:

From the very beginning of the Christian fellowship the church has exalted both the preaching and the teaching ministry, for Jesus said, "Go ye into all the world and preach the gospel, . . . teaching all things whatsoever I have told you."

From the first the church has been the prophet of the ideal and the mother of civilization. It is in the world to

help man achieve fulness of life and make the will of God prevail.

Do you, as members of this church, promise to support through every possible means the efforts and services of these officers and teachers and parents, who, for the sake of our children and the future of the church, dedicate themselves today?

VOW OF THE CONGREGATION:

Knowing that no man liveth to himself alone, that fellowship is life and that lack of fellowship is death, we commit ourselves anew to the holy brotherhood nurtured in our church.

God has called his church to be the salt of the earth and the light of the world.

Aware of our responsibility in making it that to which he has called it, we pledge ourselves to be faithful in small things that he may find us worthy to be entrusted with greater things in his eternal kingdom.

PRAYER OF DEDICATION:

Almighty God, Father and Savior of us all, in the day of trouble as in the day of peace, thy church looks up to thee for men of leadership and high devotion.

From generation to generation thou hast endowed men with power and knowledge and wisdom, and thou hast used men for thy high purpose and designs.

Grant to these thy servants a portion of thy spirit that in humility and high resolve they may serve in the task of teaching and spiritual guidance with understanding hearts.

May the needs of the hour be a challenge to their minds, the glory of the gospel be the urgency in their hearts, the dream of the future be the action in their hand. Breathe thy loving Spirit upon them in this hour of dedication, and may all their days be bright with thy presence. Amen.

ORGAN RESPONSE

CONFESSION OF FAITH:

We believe in the reality of God's presence in our heart and in the life of the world.

We believe that in God we find the purpose of our being and the justification of our human enterprise. He makes the morning and evening to rejoice, bringing joy to little children, adventurous living to youth, and comfort and consolation to age.

We believe that the presence of God in the human heart makes for brave and courageous living and high and lofty thinking.

In God we put our trust. He is the first truth and the last reality, the creator, sustainer and conservator of all values. He is the Father of our Lord Jesus Christ and the Father of our spirits.

We believe that in God we have the assurance of things hoped for, the realization of things unseen.

By this faith we live and in this faith we triumph.

THE GLORIA PATRI

THE OFFERTORY: "Romance," by Rubenstein

THE DOXOLOGY

HYMN: "This is My Father's World"

SERMON: "The Strategy of Christian Education"

HYMN: "I Love Thy Kingdom, Lord"

BENEDICTION AND SILENT PRAYER

ORGAN POSTLUDE: "Gloria," by Seyfried

Out from the adult class

By Arthur R. Bodmer*

A GOOD MANY YEARS AGO a result-getting advertisement in a popular magazine sold me the idea of taking swimming lessons by mail. When I had paid the fee and the material arrived it turned out to be a beautifully prepared handbook illustrated with many of the strokes that had carried swimmers to Olympic championships. Right there on the pages of the book were pictures of champions going through the fancy dives which the author said anyone could do with practice and patience. To this day I am unable to swim a stroke, due entirely to the fact that I lacked the courage to jump into the water and go through the motions. The advice in the pamphlet was perfectly sound. It failed in my case because I didn't relate the advice to the environment, which was the water.

As I observe adult groups in the church I recall my correspondence course in swimming instruction. I believe the religious education of adults breaks down and fails to motivate whenever as groups we do not relate the instruction to the environment in which these adults must earn a living, build their homes, and make their decisions. A prominent eastern industrialist was saying the same thing across his desk to me recently, I believe, when in our conversation he said of the men in his local church group: "They have become a self-centered little clique with their noses down so close to their Sunday lesson paper they can't see out over it to other people who want to know from them how Christianity can be used today."

What type of activity, then, will take adults out into their community and give them the lift that comes from fellowship with others of like interests? How can teaching be carried out into the environment in which we live? Here and there across America there are groups of adults who have been enjoying a rich experience in community fellowship, and their neighborhoods are better because of the impact. In the paragraphs that follow are listed a few such groups with whom I have made contact and who have given me the feeling that they are having a happy fellowship.

A community Bible class summer conference

The District of Columbia Bible Class Association, each year, as one of a number of activities, promotes a summer conference for adult Bible classes of the district. This is held over the Labor Day week-end at Western Maryland College, in Westminster, Maryland. Buses furnish the transportation for the four hundred adults of all ages who attend. A dinner fellowship hour opens the conference. Evening sessions feature messages from national leaders of the church and a social hour.

* Harrisburg, Pennsylvania.

Daytime sessions feature worship services prepared by the delegates, and discussions on work with adults in the church. Sunday morning church service is held for the group. Is this summer conference popular? The best evidence is the paid advance registration for the next year's conference, which is part of every camp. One-half the annual attendance is paid for one year in advance.

A community superintendents association

In the city of Franklin, Pennsylvania, the church school superintendents of the city churches have for a number of years held regular dinner meetings. Around the table, in an informal way, they conduct a free discussion of their problems and many projects for community betterment have grown from this interchange of opinion.

A rural young adult fellowship

Lancaster County, Pennsylvania, is the home of a rural fellowship that has maintained a consistent community outreach over a period of years. Regular meetings are held with programs that vary. A mimeographed bulletin keeps the members informed of activities, which range from reviews of current books to grange meetings and summer camping for the group. Membership is open to all interested young adults.

Young adults in community action

In Harrisburg, Pennsylvania, when the issue of Sunday motion pictures was before the voters several years ago, young adults of the churches organized themselves into groups to call on the telephone every home in the city telephone directory, reminding the voters of next day's elections. All of the telephoning was done on the evening before the election. Voters next day decided against opening the theaters on Sunday and the young adults experienced Christianity in action.

A church transforming its community

In a rural section of northern Pennsylvania a few years ago, Saturday night was a time of exodus for the many who left the little town to find recreation elsewhere, much of it not of a desirable type. A wise young pastor with his church board faced the situation existing in the parish and decided that something could be done about it. With the aid of those who were interested, and labor that was contributed, a beautiful community recreation building now stands on the lot adjoining the church. A great stone fireplace provides an atmosphere for parties. A traveling library that is supplied by the state library service makes the best books available to the community, something that was unknown before. A stage with all necessary properties make community plays possible. A well equipped kitchen supplies community dinners. Motion picture equipment and film rental service bring the best motion pictures to the town. Previously folks drove sixty miles to the nearest second rate movie. Folks now have a pride in their community, church services are well attended, and there is a sense of a need well met. Action was projected into environment.

All of our environment provides teaching situations; some in unexpected ways. Community fellowships for adults are the great unexplored fields for Christian teaching—hard plowing at times, but very fertile when cultivated.

Sing the best hymns!

By Marie T. Swab*
and Marjorie Tolmant



In church school there is time only for the best.

BUT THEY LIKE to sing peppy songs!" protests the church school superintendent, "songs like 'The Church in the Wildwood' and 'The Old Rugged Cross'!"

Of course young people like gospel hymns if they are *all they know!* How can children choose the great and beautiful hymns, if they have not learned them in the church school? Where else would they learn them?

That precious sixty minutes on Sunday morning! What beauty of worship and of growing together can go into it—and again, what a hodge-podge of jazzy music and cheer-leading it can be. The responsibility of choosing just what young people are going to learn and experience during that hour, and of guiding them to choose, is a grave one. Dare we let it be anything but the best? It may be an hour in which boys and girls become aware of God's love and goodness—an hour in which they reach out toward the good and beautiful in music, in art and in the lives of great men and women, or it may be a routine series of getting ups and sitting downs—to sing, to pray, to read the responsive reading, and to go to classes.

Every one of those sixty minutes must be planned to make a rich contribution to growing lives. During the worship period every hymn, every prayer, every response should fit into a plan or theme—to clarify and strengthen its meaning. Every minute of the lesson period should be subject to the same rigid evaluation.

The power of music in teaching desirable attitudes and ideas is only gradually being realized by those responsible for church school music. Hymns chosen for their effect on young people and in relation to a definite worship theme can provide a richly satisfying release and expression of the feelings stimulated in worship—praise, prayer and consecration. And by providing that expression, hymns root the attitudes thus attained more deeply in the experience of the individual.

"Very softly I will walk,
Very gently I will talk,
When to church I go"¹

will transmit the idea of reverence to primaries or juniors as all the "hushing" in the world will never accomplish.

"I would be true, for there are those who trust me,
I would be pure, for there are those who care,"

has become the consecration song of young people's groups everywhere, and the personal creed of countless youth.

Proof that young people are deeply affected by good hymns has been conclusively found in a quarter-century of young people's conference camps. Year after year campers return to their home churches and pass on to their fellows enthusiastic approval of "God Who Touchest Earth with Beauty," "Follow the Gleam," "Day Is Dying in the West," and others of similar fine quality.

But how pick a good hymn? Out of the hundreds available in just one hymnal, how can we be sure that what we choose is really good? After all, many church school leaders have not had musical training.

It is not necessary to be an accomplished musician in order to choose good hymns. Here are some points to consider in evaluating the hymns available in your hymn-book:

1. *A good hymn contains Christian concepts of God and of Jesus.*

The first test of a hymn is its thought content. What kind of an idea of God does it present? What sort of a picture of the Christ? Special care should be taken that the ideas expressed are meaningful to the age-group in which the hymn is to be used. "How strong and sweet my Father's care, that 'round about me like the air, is with me always everywhere," gives a much more concrete, valid picture of God to children than does, "I'm the child of a King, I'm the child of a King, with Jesus my Savior, I'm the child of a King."

2. *A good hymn builds Christian ideals.*

What kind of attitudes are described in the words of the hymn? What kind of actions? Are they truly Christian? Are the suggestions specific and concrete or vague generalities? As a guide to youth which would be more valuable:

"Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

or extolling the beauties of "walking in the steps of the Saviour"? Are not the specific ideas of patience, work, faith and trust triumphing over wrong much more powerful spiritually than "walking in the steps . . . led in paths of light"?

3. *A good hymn is good poetry.*

Read the words of the hymn and appraise it as poetry.

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† Superintendent of the Church School, Park Manor Congregational Church, Chicago, Illinois.

¹ Used by permission of American Baptist Publication Society.

Does the rhythm suit the mood of the words? "Our God, our help in ages past, our hope for years to come," has the dignity of feeling and rhythm fitted to the slow move of centuries it expresses. Is the imagery of the poetry—the word pictures used—suitable? Are the words sentimental and the rhythm sing-song? Sentimentality has no place in the church school. "He walks with me and he talks with me, and he tells me I am his own," comes very close in feeling to the popular "moon-June" songs sung in every juke joint.

Every good hymn is a complete poem, each stanza building on the one before. There is no excuse for the leader to "omit the third verse" just because it is the third. Individual verses, however, may be selected to fit a theme.

4. *A good hymn is good music.*

It is hard to define a good hymn tune, but asking oneself these questions will help: Does the music fit the mood of the words? Does it have a variation of several chords in pleasing harmony? Poorer hymns often use only a few combinations of simpler chords, repeat them often, and are inclined to use too many dotted eighths and sixteenths in syncopated rhythms—none of which are conducive to the worship of God. "Brighten the Corner Where You Are" is an example of a poor musical hymn. Beethoven's,

"Joyful, Joyful We Adore Thee" is an excellent one.

5. *A good hymn recreates for the singer the experience of the writer.*

In "O Little Town of Bethlehem," the feeling of love and reverence with which Phillips Brooks looked down on that actual village is communicated instantly to its singers today. Contrast that with the confusion created in the mind of the singer by the words, "Out of the ivory palaces, into a world of woe, only his great eternal love, made my Savior go."

6. *Among good hymns you will find a greater variety of subject matter than in gospel songs.*

Gospel songs confine their interest chiefly and entirely to the personal salvation of the singer. Their personal nature is shown in the presence of the pronouns "I," "My," and "Me" in profusion. "I need to be Filled with the Spirit," "Love Lifted Me," "In My Heart There Rings a Melody." Good hymns cover a multitude of subjects, such as praise of God, thankfulness, Scripture passages, the beauty of nature, and social needs.

"The sung word is the remembered word." Let us then give the young people in our church schools only the best hymns to remember. Their satisfying music and challenging words will be a lifelong stimulus to Christian living.

Let's have Christian clubs

For children in wartime communities

By Ruth Elizabeth Murphy

SEVERAL MOTHERS, busy at Red Cross work, were talking over problems which they were having with their children. They lived in a city where new communities had sprung up around war factories.

"I don't understand it!" exclaimed the first mother. "My Mary cries all the time since we came here to live in a trailer. She can't seem to make friends."

"My Johnnie and his friends on our block are always fighting with the gang on the next block out in our housing project. I can't see why they have to fight all the time," the next mother continued.

"And my Bob and his friends are always breaking something. It was never that way before the war, and we haven't even moved. Only yesterday the service station man caught them breaking his windows at the back of the station while he was handling gas out in front. I don't know what's gotten into them. What shall we do about them?" the third mother asked in perplexity.

"My Sally thinks she can act like her eighteen year-old sister, even though she's only twelve years old. She wants to

'have fun' with the soldiers and 'do her patriotic duty' by being a hostess at the U.S.O. and they won't let her in, of course! Then Sally wants to meet the soldiers at the corner drug store. I wish she had something interesting to do to keep her busy in her own group. She doesn't want to stay home and help with the house and the children any more."

Wartime conditions upset children

What are the troubles of these four children?

Mary is uprooted from her old home and friends. She is lonely, and yet afraid to make new friends. She is ashamed of living in a trailer and feels that she has lost her home. Her world is upset. She does not feel that she belongs to anybody because the grown-ups are busy, and she does not belong to any group. There are hundreds of thousands of such Marys today, who are miserable in their new locations.

On the other hand, Johnnie has made friends with the boys and girls in his block. They have a sense of belonging to their block group. But they are "at war" with all the other block gangs. They do not know those children; and out of a false sense of loyalty to their own group, they do not want to be friends with others. Many Johnnies are finding their place in such gangs in new communities in these times.

Bob and his friends crave excitement. Excitement is in the air, literally, on the radio and in the movies and the comics. They have to find an outlet for their energy, and they have to gain recognition from the boys of the town by creating some excitement of their own. Reports of destruction of property come from all over the country, and much of it is done by grammar school boys.

Sally can not see any fun or wartime glamour in taking care of children or doing housework. The boys her own

age are "just kids." She can dress up to look older and go out with the soldiers if only Mother were not so old-fashioned. The war has made her feel older, and so she wants older jobs. Everyone else has some spectacular war-work to do—why can't she? Sally is typical of hundreds of older children who are immature in every way but are exposed to trouble by these situations.

In the wartime communities where the children live there are sometimes no well organized Sunday schools, usually no weekday religious education, and few outside school activities. The children have several hours of free time each day that might be used in wholesome, joyful activities—if some adult cared enough.

Christian clubs are recommended

Church people have here a great opportunity. They can meet these pressing needs of our boys and girls, if they will give some real thought and time to it. The procedure recommended by the leaders of children's work of the various denominations is that Christian men and women help boys and girls in these communities form fellowship groups or clubs that are held after school, through the week. This is already being done in many places. Guidance for such groups is given in a recent bulletin called *Boys and Girls in Christian Clubs*.¹ The club groups recommended do not emphasize organization and are not exclusive. They are small enough to allow each child to become acquainted, to have a sense of belonging, to receive recognition for his achievements, to feel someone cares for him, and to allow him to care for others.

These clubs have definite religious goals:

1. To broaden the friendship circles of the boys and girls—to help them realize that to show mercy to a stranger is being a true neighbor. Gradually Jesus' standards of loving goodwill become a part of their living. This broadens into concern for other races, nations and classes of people.

2. A keener recognition of the meaning and value of "home" is acquired in the perspective of group discussions. The groups begin to see that trailers can be homes. Recognition is given in a meaningful way for work done at home, for caring for the younger brothers and sisters or the neighbor's children. Government agencies have recognized the great value older children have rendered in caring for younger children. This can be lifted to a higher level and shown to be a part of "love to God and man."²

3. There is nothing more exciting than to have one's own achievements recognized by one's group and community. A good kind of excitement can be enjoyed by the boys and girls when they render worthwhile community service and that service is appreciated by all.

The war has made boys and girls feel old for their ages. Adult leaders need to recognize this in helping them make their plans. The feeling of wanting to "do my patriotic duty" is a good one, when it is skillfully

¹ The Bulletin, "Program Suggestions for Boys and Girls in Christian Clubs for Use in War Industry Areas," contains games, stories, hymns and interesting enterprises in the areas of Bible study, nature experiences, world friendship and community life; and can be ordered for 50c from denominational or church council headquarters or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

² The book, *Learning to Care for Children*, by Dorothy Bradbury and Edna Amidon. \$1. D. Appleton Century Company, has excellent help on child care by young people.



An older girl helps with the children in a vacation school.

guided into channels which make for real good for one's country.

4. When the world is all upset and there is unrest in the air, that is a good time to get close to nature. "Seed-time and harvest" means regularity in God's world. The child can become calm with a sense of security that is found in this universe where our Father's laws continue unbroken even today. What fun it is to hike in the woods, to watch a lima bean grow in a glass lined with a blotter (carefully watered), to plant a garden, or to study the stars! As the group come to see God at work in his world, they come to have a sense of wonder which may lead to worship.

5. Each child lives in a world of play and fun. War-time interrupts this world and causes worry and the craving for excitement, but an older leader can help the group return to the world of play and fun, and in so doing drive away much worry and provide a good kind of excitement. Games, parties, picnics, fun songs, and giving entertainments, such as putting on a circus or a radio program "take-off," may draw the group together and may even draw a community together in fellowship.

The name of the group is important to the group and becomes a rallying point. Each group should be allowed to choose its own name. Some of the groups unite with national organizations such as the Scouts, and therefore take that name; but the local group with a fine leader is the important factor in meeting these real needs of boys and girls today.

Leaders are urgently needed

Leaders are needed in every community. Church school superintendents and departmental superintendents are asked to think over the list of all available leaders of children who can give time through the week to this important task and to help them organize groups. The bulletin named above gives detailed directions on how to get started and how to guide the group.

Christian leaders of such groups have the high privilege of guiding boys and girls into a fellowship with God through Jesus Christ. They may also lead the groups into glad cooperative living in the home, among themselves, in the community, and in the world, through working, studying, playing and worshipping together.

Volunteers are needed

To undertake religious service
for children

By Mary Skinner*

THOUSANDS OF CHURCH SCHOOL TEACHERS are already "in the service" for children. They devote many hours each week to thoughtful preparation for church school sessions with the children and take a personal interest in the children they teach. Other teachers are related effectively to vacation activities for children. And concerted efforts "to reach every child with Christian teaching" has led a large number of Christian people into new types of volunteer service for children.

No form of defense work can compare in importance with that being rendered by friends of children who are engaged in Christian teaching. They find satisfaction in this form of Christian service and ask no other reward than that of fellowship with children in work and worship.

More volunteers are needed

From many sources urgent needs present new opportunities for new ventures in behalf of children. Volunteers are needed to *take the place* of dependable church school teachers who have been necessarily drawn away from teaching. Hundreds of workers have been needed this summer to carry on vacation school and other *summertime activities* for children. Many churches are open only a few hours a week and carry on only a minimum program for children. They make small claim on the interests and activities of children and too small a contribution to their moral and spiritual development. Many churches could *provide a richer, fuller program* if dependable leaders within their own fellowship would be willing to accept responsibility for some enterprise needed and possible in their own situation.¹

Volunteers are also needed for *new types of Christian service to children in the community*. A large number of children are not connected with any church school. There are new communities and neglected areas where opportunities for Christian teaching are lacking or in-

adequate. There are remote communities where leadership is lacking. There is an alarming increase in delinquency throughout the nation traceable directly to the lack of guidance in wholesome play and creative activities. Many public school teachers are now carrying an unreasonable teaching load. Many child welfare agencies are handicapped in their work through lack of space, personnel, and supplies.

These situations beyond the program of a single church give rise to the need for a community committee to represent the churches in surveying the needs of children and in agreeing upon enterprises which Christian friends of children will sponsor and carry through on a volunteer basis.

What is proposed

Denominational and interdenominational agencies throughout the country have given support to the United Christian Education Advance. As one aspect of the Advance a plan for securing volunteer Christian service for children is now being developed. It is proposed that local churches *begin now* to see and to meet more fully their responsibility for an adequate program for their own children. It is also proposed that the churches of the community set up a committee of children's workers to represent them in undertaking new enterprises for children as needed in order not only to "reach more children with Christian teaching," but also to provide moral and spiritual environment in their community, conducive to the wholesome development of all children.

Suppose yours is one of the churches where the program for children is meager as compared with what it ought to be. A pastor or a single interested person might call a group together informally and begin to list the possibilities for extending and improving the local church program for children. Informal discussion with adult classes or groups of parents; individual conferences with persons whose leadership and influence would help to swing a new idea, sermons to stir the congregation concerning its responsibility for the children might prepare the way for a definite day on which volunteers are asked to "sign up."

Or suppose you are interested but wholly uninformed about the unmet needs of children in your community. An informal beginning might lead to the formation of a community committee to which each church would be asked to name a representative. (In a community where there is already a council of churches or ministerial association, this group could take the initiative in setting up such a committee.) The first function of a community committee on Christian Service to Children would be to spend time enough together to discover opportunities for service and unmet needs. Accurate information about the church school enrollment of school age children as compared with the public school enrollment of children of the same ages; provision that is made (or needed) for after-school hours of children whose parents are at work; an investigation of hazards to the health or character of children of the community—facts such as these would point to new ventures and would demand more volunteers for specific services to all the children of the community.

Newspapers, the radio, sermons, and forums might be needed to make known to the community these unmet needs of children and a day for the registration of

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¹ Illustrations from over the nation of a fuller, richer program for children include: church school sessions on Sunday and again during the week with an integrated program; a second session on Sunday afternoon or during the week related to but not necessarily integrated with the regular church school session; junior societies and clubs for children (popular in many churches); work and activity sessions in connection with special units or seasons; special programs planned by the children and shared with their parents and other adult friends on Sunday afternoon or during the week; a children's chorus or choir; extended church school sessions of two or more hours on Sunday morning; a church school kindergarten meeting every day during the week; through-the-summer activities continuing when the vacation school is over; varied activities for parents, some of which are shared with the children but many of which center in the home end of Christian teaching. These but illustrate ways in which the volunteer leaders of a single church might extend and enrich their program for the children.

volunteers, each in his own church, could be agreed upon. Some volunteers would be put right to work in the program of their own churches. Others would be discovered for volunteer services in the community.

It is usually better to undertake some one enterprise, such as a vacation school in a new community, a plan for after-school recreation and supervised play on certain days, or a plan for cooperating with the public schools in an effort to reach more children for church school attendance, than to undertake too many enterprises.

Will you enlist?

The denominations cooperating through the International Council of Religious Education are beginning a national movement to be called "Volunteers in Christian Service to Children." Each volunteer enlists and promises to give regularly each week a specified number of hours of service with loyalty and faithfulness, protecting these hours from all interruptions. Service may be given on Sunday, through the week, on community organizations which are serving children, or in study and training for this service. Those who are already "in the service" as well as new recruits are urged to enlist in this great national movement. This is "defense work" of the most important type and it will not be done unless Christian leaders do it.²

² Send to your denominational headquarters for copies of the leaflet *In the Service for Children*, to be distributed among regular and prospective children's workers. This contains an enlistment blank which may be signed and turned over to the pastor.

The superintendent's co-workers

How to use the Christian Education Committee

By Adella G. Duncan*

SO FAR AS WE KNOW there are no statistics indicating that Sunday school superintendents have less or grayer hair than other persons, or that their expressions are more harried. If such were the case it would not be surprising. Their tasks are multitudinous, their responsibilities overwhelming.

There are so many things to think about in running a church school! In the first place there must be pupils, and this means thinking of ways of attracting and holding them. Then there must be teachers to teach the pupils, and these teachers must be persons of good character, education, and with special training for their work. Again, the school must do something, and its goals should be well



Ellis O. Hinsey

Sub-committees may deal with special phases of the work.

formulated and its teaching materials and methods selected to help meet these goals. The importance of the place where the school meets is ever in the superintendent's mind—the necessity of providing good equipment and convenient, attractive and comfortable surroundings. The school must be organized on an age-group basis and teachers, teaching methods, equipment and materials carefully suited to the needs of each group. Also someone, and it is often the superintendent, must see about financing the teaching program, for there are always expenses, even with volunteer workers. And these are not tasks once done and then forgotten. Each week the superintendent must see that teachers are supplied for every class and that the whole machinery is functioning smoothly. A person who does all these things successfully, even in a small school, might well rate as a "dollar a year man" and be honored for his high executive ability. But can one person be all this? It seems impossible; and it is!

In a school of any size, no one person can be an expert in all these phases of work, nor is it desirable that he should. Even if there is no paid staff, every church has in its membership competent, loyal persons who are able and willing to take a part of the administrative task and accomplish it with intelligence and efficiency.

The group responsible

The group to which the superintendent can first turn for guidance and assistance is the Christian Education Committee of the local church. This is sometimes known as the Council of Religious Education or the Board of Religious Education. It is a permanent committee set up by the minister and the official board to govern the spiritual growth and life of the church. Its work is to plan and execute a carefully thought-out program of religious education for the entire church. Such a Committee may include representatives from women's societies, youth organizations, men's fellowships, adult forums, and other groups for which the superintendent of the church school may not be directly responsible. However, he is justified in expecting the Committee to give major attention to the Sunday church school.

The Committee is usually representative of the various organizations and departments within the church, with additional persons selected for special competence in some

* Westminster Presbyterian Church, Minneapolis, Minnesota.

one field. Sometimes the Christian Education Committee thinks of itself as a board of directors to which the superintendent is responsible. Its members may enjoy thinking up grandiose plans for the school and then leave them with the superintendent to carry out. The ideal relationship between the superintendent and the Committee is that of co-workers interested in providing to those within the church fellowship the best possible opportunities to learn to understand and to practice the will of God. If the Committee works harmoniously and enthusiastically with the superintendent, great progress may take place.

All must have basic knowledge

Tasks may be divided among the members of the Committee, but one thing is required of all—that they understand and be in accord with the basic objectives of Christian education which determine the work of the school. They are the persons on the inside; they know what it is all about. The discussion and study leading to this understanding may be directed by the person best qualified, whether it be the superintendent, the pastor, or some other member. Books and magazines in the field of religious education may be studied and discussed. The Committee members may take courses in leadership schools; they may attend staff meetings where the minister leads the teachers in the study of the Bible and religious doctrines. They may attend summer schools of Christian education, or hear reports from others who have attended. Whenever a new member joins the Christian Education Committee the superintendent will endeavor at once to guide him in such reading and study as may be necessary for him to understand the basis of the work going on. Frequent discussions of these principles will take place in meetings of the Committee so that there will be a general understanding of the point of view and objectives of the teaching program of the church. The specific objectives for the various departments may be formulated in sectional meetings of the workers involved, but should be presented to the Committee as a whole.

Committees on curriculum and personnel

The matter of curriculum for the school is an important one. The curriculum includes not only the lesson texts bought from the denominational house, but all of the planned activities of the school, including fellowship, study, worship, play, work, and giving. It is reasonable to place the main responsibility for studying and recommending curriculum materials and teaching methods upon a committee of specialists in education, with a chairman from the Christian Education Committee. This committee, which may include school teachers, principals, or college teachers, should make a thorough study of the curriculum of the school in action and from time to time offer recommendations for changes or suggestions for its improvement. This would be a tremendous help to the superintendent.

One matter which the superintendent must keep ever before the Committee is that of teaching personnel. The quality of the school depends upon the ability and personality of its teachers. Only growing Christians with a love and understanding of the pupils should be selected for this work. Each such person should have an earnest desire to develop in the pupils a love of and faith in God as revealed by Christ; a love of and faith in Christ, his teach-

ings and goodness; and a love of and faith in mankind and himself. The teacher must also know how to apply to his work the basic principles of teaching and learning.

Some member of the Committee might be made chairman of a faculty personnel sub-committee, made up of persons with a wide acquaintance with the congregation. This committee could help the superintendent by keeping a list of men and women qualified to serve as teachers and officers. At the request of the superintendent they might interview certain prospects.

Other committees would help

Again, one member of the Christian Education Committee might specialize in leadership education; that is, in the continuous training of teachers while they are in service. This person might head a group which would supervise class teaching, plan leadership schools to be held at regular intervals, and encourage attendance by the teachers at summer schools of Christian education.

The promotion committee, which should also head up in the Christian Education Committee, would be responsible for impressing upon the congregation the value of the work of the school, including recognition of the great Christian service being given by the faculty. It should devise and carry through plans for reaching new members, and for publicizing the work of the school in the community. It might appoint a host and hostess for the school, who would greet pupils, parents and visitors as they arrive, thus saving the time and energy of the superintendent who, realizing the importance of this approach, may attempt to do it himself.

The business of the finance committee should be to study the operating expenses of the school and advise with the superintendent in planning the budget. If the school budget is not already in that of the church, this committee should try to arrange this so that the money given by the pupils goes directly to the church and its special projects, and the expenses of the school are carried by the church.

A committee on organization and administration would also be a helpful one in advising and assisting the superintendent. The members of the committee may visit departments and classes of the school and report on them to the superintendent and to the Committee. They may also visit other outstanding church schools and read descriptions of different plans, in order to bring back ideas of organization, methods, and procedures which may be of value in improving their own school.

The superintendent is not alone

If all these suggested committees functioned perfectly, the superintendent would still have plenty to do. But he would have the immeasurable value of being supported in his work by intelligent, faithful co-workers. He would not have to face alone difficult problems and needs. He could count on the sympathy and cooperation of persons willing to give months of study and planning, if necessary, to improve any aspect of the program of the church school which required attention. Since the superintendent is in charge of the church school, he is responsible for what goes on in it, but he shares this responsibility with others who combine with his their efforts to provide the best opportunities for the growth of Christian personalities through the church school.



AS A REGULAR PROGRAM FEATURE of the United Christian Education Advance, the thirteenth annual Religious Education Week celebration opens with Rally Day, Sunday, September 26 and ends with World-wide Communion Sunday, October 3.

The 1943 theme is *Community Foundations*.

Last year most of the 43 denominations participating in the International Council of Religious Education, and all

of the state, provincial and city Councils of Churches and Religious Education carried strong denominational programs in thousands of individual churches, and inter-denominational programs in a large number of communities. Herewith are printed a few samples from the more than ten thousand news stories that appeared in the general press in all parts of the nation.

Order your Religious Education Week materials today. See the inside cover of this JOURNAL for literature available.

RELIGIOUS WEEK 1943 EDUCATION

Religious Education Week Be Observed

The Greenwood Ministerial Association will observe Sept. 27 through Oct. 4, as Religious Education Week. On Sunday the 27th the Rev. Mr. Beach will introduce the study, "Foundations of Freedom." On Monday the Rev. W. R. Wingard will speak on "The Truth Shall Make You Free." Tuesday, "The Home, A Foundation of Freedom," Dr. Charles F. Sims. Wednesday, "Youths, Claim to Freedom," the Rev. W. L. Pressly. Thursday, "Community Foundations of Freedom," the Rev. Porter Ball. Friday, "A Free Church in a Free State," Dr. R. C. Long.

Greenwood, S. C.
Plain Dealer
Sept. 25, 1942

Churches Label 20,000

Homes, More Coming

Working with plans and already working on the nation-wide observance of Religious Education Week beginning Sunday, September 27, and continuing through October 4, the Tulsa Council of Churches has made much headway in the city-wide survey and placement of labels reading "This is a Tulsa Church Home."

According to council secretary, Mrs. L. R. Semones, about 20,000 church labels are now shining from windows of homes.

Memorial Christian was the first church to get its homes identified.

Others which are working at it are First Lutheran, Faith Tabernacle, Wheeling Avenue Christian, Boston Avenue Methodist, First United Presbyterian, First Methodist, University Methodist, Cincinnati Avenue Christian, Second Christian, Reorganized Latter Day Saints, Yale Avenue Presbyterian, College Hill Presbyterian, St. Paul Methodist, Bullette Presbyterian, East Side Christian, Hagler Memorial Methodist, Second Presbyterian, Baldwin Methodist, Epworth Methodist, West Tulsa Methodist, Rose Hill Methodist.

It is hoped that every church home in Tulsa may have a label before September closes. The unchurched will have personal calls and church invitations during October.

Tulsa, Okla. World
Sept. 6, 1942

Courthouse Chimes To Peal This Week

Mayor Marvin L. Kline has arranged for the playing of sacred music on the court house chimes every noon this week to mark the celebration of Religious Education Week being observed nationally.

The moral and spiritual foundations of freedom cannot stand firm without religious teaching, and without religious faith and practice, Kline said. "Especially in times like there," he added, "when millions of our young people are in the armed services and war industries, we break faith with them if we do not keep sound and strong the moral and spiritual foundations of our civic and social life."

Minneapolis
Star Journal
Sept. 29, 1942

Library Displays Religious Books

In connection with the observance of religious education week Miss Lillie Southwick, librarian, announces that the Hoopeston public library is displaying Bibles and other religious books.

Hoopeston, Ill.
Chron. Herald
Oct. 1, 1942

Reading Churches Begin Religious Education Week

In accordance with a proclamation issued by Mayor Menzies last week and along with churches in all parts of the country, churches of Reading and Berks County yesterday began the observance of the 12th annual Religious Education Week. The movement has been endorsed by President Roosevelt as a nation-wide event.

The day was marked by rally services, installation of teachers and officers and other special events intended to revive the interest of members in the work of the church and to encourage new members to come in.

Reading, Pa. Times
Sept. 28, 1942

John D. Jr. Cites Lessons of War

Have Only Ourselves To Blame, He Asserts

New York, Sept. 27. — (UP) — John D. Rockefeller Jr., philanthropist and church leader, asserted today that "decent people have been so preoccupied with the pursuit of gain and pleasure" that they failed to provide a guard against destructive powers which have loosed war upon the world.

Rockefeller spoke on a program broadcast internationally in observance of Religious Education Week. He asserted that "industrial and commercial development has been so rapid, so all-engrossing that it has outstripped and stultified our moral and spiritual development."

"We have only ourselves to blame that we are living in a gangster-ridden world."

The Chicago Sun
Sept. 28, 1942

Religious Education Displays Arranged

In commemoration of national Religious Education week, being observed by Riverside churches this week, displays have been arranged in Rouse's window and at the public library.

A blue and white backdrop is used in the effective display at Rouse's, arranged by George W. Nelson. A portrait of the head of Christ, by Warner Sallman, hangs in front of the drape with a golden cross on a white pedestal beneath the picture. A Christian and an American flag flank the center grouping. At the base of the display are arranged the symbols of Christian faith, including white candles in a candelabra, an open Bible and a hymnal. The book "Youth Seeks a Master," with Hofmann's portrait of "The Boy Jesus" above it and a poster bearing President Roosevelt's indorsement of Religious Education week are included in the display.

Riverside, Cal. Press
Sept. 29, 1942

Home visitation



THE THREE-FOLD EMPHASIS of the Advance on Home, Church and Community gives a new place to home visitation as a principal means of extending Christian fellowship and linking home and church in

their shared task. But there are many kinds of home visitation. In order that each kind shall accomplish its purpose, it is necessary to distinguish them and define each clearly.

Pastoral visitation is of course a continuous process. In addition to visiting the sick and those in various kinds of distress and need, the educationally minded pastor will visit systematically all homes represented in the church school, particularly those homes where the parents are not active church members and participants. This is needed to secure home support for what the church school is trying to do. For the same reason church school teachers greatly increase their effectiveness by visiting the homes of their pupils.

Continuous lay visitation is a great reinforcement of pastoral visitation. Some pastors have their parishes organized into neighborhoods of ten or a dozen families each, in which one church woman is "chief neighbor." She keeps the pastor in touch with needs in her neighborhood and generally serves as his pastoral assistant.

The *parish visitation* is carried out three or four times a year as a means of cultivating wider fellowship and promoting interest in the membership and constituency. This is usually carried out on a Sunday afternoon by teams or couples who visit eight or ten homes each, including both membership and constituency related through membership in the church school or some other organization. The callers may leave in each home a folder or bulletin announcing future plans and emphases in the church program. This parish visitation may well be a project of the men of the church. Its results will indicate needed pastoral work and further lay visitation. Once a year a visitation may constitute the financial canvas.

The *evangelistic visitation* is based upon carefully prepared "prospect lists." It centers in the appeal for definite commitment to church membership. It may also include visitation to share in the work and fellowship of some of the church organizations. The visitors for this calling should be carefully selected and should be given special training as they are undertaking a delicate and exacting responsibility. Such a visitation is well carried out during the evenings of a limited period in which the whole church program is geared to this evangelistic purpose.

The *community every home visitation* is carried out by all the neighboring churches willing to cooperate and includes a visit to every home in the community whether already church-related or not. The visitation may well be made on some Sunday afternoon with follow-up on those who are away from home during the succeeding week.

Since the visitors represent no one church but all the cooperating churches of the community it is well to have the teams made up of persons from different churches. This expands the fellowship of the visitors and dramatizes the fully interdenominational character of the visitation. Each

team will be given a group or block of adjacent homes so that there is minimum travel between calls. The team may well carry a general announcement about all the churches and their shared plans and tasks in the community.

The primary purpose of the visitation is the expansion and intensification of Christian fellowship in the community. Persons and homes which are unrelated to any church should be helped to feel through this visitation that whether or not they manifest any interest in the church, nevertheless the churches of the community are corporately interested in them. Persons and families definitely related to some one of the churches should be enabled through this visitation to feel themselves also a real part of a larger Christian community made up of all the followers of Christ in the community. For this two-fold purpose, every home should be included in the visitation.

A secondary purpose is to discover information which will help the churches to bring into active participation persons and families which are not related to any of the churches in the community. This purpose has been primary in the "religious census" or "survey" which has been made in the past in many communities. The every home visitation here advocated is not a census or a survey. Data gathered for the follow-up should be secured in casual conversation and should be recorded on cards after the visit, or at least in a very inconspicuous manner. The visitors should make a friendly, neighborly call; in no sense a mere statistical inquiry.

The information gathered and recorded on cards should be turned over to the inter-church visitation committee. All cards where church relationship is clear should be referred to the respective church representatives. Cards indicating uncertain or no church relationship should be studied with a view to allocating responsibility for follow-up to the church which seems most likely to make it effectively. The committee should arrange a later session, three or six months hence, when every case so allocated will be reported upon. Then cases which seem unlikely to respond may be reassigned to some other church.

In some communities it will be possible to carry out the thorough inter-church planning required for a successful *every home visitation* in time to make this visitation a feature of Religious Education Week. In others, there may not be time for this. In most cases, it is probably better to feature the *parish visitation* for September 26, looking toward the intensive program of the week culminating in World Communion Sunday, October 3. But plans should be laid during Religious Education Week to make the *community every home visitation* later on, perhaps sometime during October.

The *every home visitation* should be carried out in every community in the country during the fall of 1943 because in the past two years about one-fifth of our population have been dislocated by the war emergency. This means a serious loss in church and church school participation unless vigorous, widespread methods are used to discover these dislocated people and bring them again within the reach of vital Christian fellowship. Churches and denominations working separately cannot do this effectively. The *community every home visitation* should be nationwide during the fall of 1943. A folder on the Every Home Visitation is available from denominational and council offices or the International Council at 5 cents single copy postpaid, or at 2 cents each in quantities.

Vacation schools serve in war time

By Philip C. Landers



FROM HOMES IN WAR industry housing projects, trailer camps, slum areas of big cities, mountain communities, and the streets of average United States cities and towns, the children have come this summer to vacation Bible schools in Protestant churches throughout the country.

The trained and untrained superintendents, teachers and helpers who are giving service to these children are making a contribution to Christian democracy which affects not only the children but the parents and all others of the community. The permanent value of this teaching and supervision in a summer when all the world is at war can never be measured.

The trained and untrained superintendents, teachers and helpers who are giving service to these children are making a contribution to Christian democracy which affects not only the children but the parents and all others of the community. The permanent value of this teaching and supervision in a summer when all the world is at war can never be measured.

Large gain in enrollment

It is estimated that 3,000,000 children will benefit from the teachings of the Bible in more than 90,000 Daily Vacation Bible Schools being conducted this summer. According to statistics compiled by Otto Mayer, director of research for the International Council of Religious Education, that is a notable gain both in attendance and in number of schools. Two years ago there were 53,039 vacation schools, 228,163 teachers and 2,090,042 pupils.

Local committees planning for denominational and interdenominational summer church schools early in the year foresaw the need for expanded schools this summer to meet the demands of "uprooted" families and of war-working mothers.

"Greatly pleased with the 1943 prospects," and "Way beyond expectations," express the joyous feelings of two nationally known leaders in the Vacation School work: Mr. Ralph W. Gwinn, New York and Miss Ruth Elizabeth Murphy, Chicago. Mr. Gwinn is president of the thirty-six year old International Association of Daily Vacation Bible Schools and Miss Murphy is field director for that association and also associate director of vacation religious education for the International Council.

Schools held in new war-industry committees

War industry housing projects in Baltimore, Wichita, Dayton, Detroit, Portland, Oregon; Bremerton, Washington; San Francisco, and Kansas City, to mention only a few, supported the vacation schools by providing quarters in the community house or the maintenance buildings. To these schools flocked the youngsters of parents who are working in the factories producing war materials. Lacking churches or other buildings, leaders of all-day projects near Baltimore and Detroit erected tents and stretched canvas between the trees to provide schoolroom shelter for the children.

In Los Angeles County, California, the Council of Social Agencies, the USO, the Defense Council, the YMCA

and the YWCA are cooperating with the Church Federation in promoting and sponsoring 410 vacation church schools, many of which are running all summer.

A training program sponsored by the Los Angeles Church Federation and the denominations reached more than 1,000 leaders with specific instruction for the summer schools. In addition, groups of college students have provided some of the leadership for the nearly 800 projects in Southern California, which had an enrollment of more than 100,000 children.

Many vacation church schools are being conducted in the various housing projects near Portland, Oregon, through the United Church Ministry to Defense Communities of the Portland Council of Churches. The community halls are being used in some locations, while in others the public parks are used; in one park a tent has been erected for the school. "It is hoped that these vacation church schools will help to combat in the Portland area the increase of eighty-seven per cent in juvenile delinquency during the first three months of the year over last year," writes Mrs. Mabel Garrett Wagner, acting field secretary for the Portland Council of Churches, loaned by the Methodist Women's Society for Christian Service.

Churches work together in vacation schools

Sixteen churches in Burlington, Iowa, cooperated in providing eight daily vacation schools running for eight weeks. Officials of the public schools and social agencies are working with the committees directing these projects, which includes one in a recreation building of a housing project of 4,000 families. These eight schools had a total registration of 1,000 youngsters.

Under the sponsorship of the Ramsey County Sunday School Association, St. Paul, Minnesota, 110 teachers are taking care of 1,500 children in vacation church schools. These schools are coordinated with the Community Chest recreation program "to keep children and young people busy this summer."

Eight denominations are cooperating in the neighboring city of Minneapolis to provide a vacation church school in churches near a public school in a congested area, so that library and playground facilities may be used.

Despite a shortage of trained workers and of high school boys and girls who have assisted in previous summers, numerous vacation church schools are operating in Ypsilanti, Michigan, nearest town to the Willow Run bomber plant, and in the housing projects adjacent to the plant. The Volunteer Division of the Christian Commission has sent a worker into the area to conduct a six weeks' school in the Negro district.

Miss Murphy set up an interdenominational school for 350 children in the Kingsford Heights housing project at Kingsbury, Indiana. The Disciples' United Christian Missionary Society has provided a full time worker.

Protestant churches of New York City, through the Metropolitan Federation of Daily Vacation Bible Schools, are operating 290 schools for five weeks each this summer. The 2,100 teachers take care of 30,000 children all day from "the sidewalks of New York" in a constructive program of Bible study, directed games, supervised trips and hikes, music, writing, and arts and crafts.

Canadian vacation schools also large

Churches of Canada, too, are building for Christian

democracy through the interdenominational vacation Bible school. In Toronto, more than eighty schools are taking care of some 13,000 children this summer, while in Ottawa there are twelve schools.

This brief review of the work being accomplished through interdenominational cooperation in conducting vacation Bible schools gives a rather sketchy picture. Reports are not in on thousands of schools which have been held this summer. But all field contacts clearly indicate the vast extent of the daily vacation Bible school program in this second summer of war, as church leaders in America bring the teachings and love of Christ to little ones.

Radio plans

RELIGIOUS EDUCATION WEEK presents an excellent opportunity for presenting the work of religious education over the air. Radio committees in local church councils are urged to arrange for as much radio time as possible for the period September 26-October 3. Programs should be varied and should stress local problems and opportunities. Two scripts, one a round table on "Foundations in the Community," and the other an interview with a local minister or other leader, are included in a manual, *Local Church and Radio Research Bulletin*. This is available at 30 cents from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois. Also in the manual are statements from prominent people and other materials that can be used in preparing radio programs.

The International Council is attempting to arrange an international broadcast to be given over a radio network on September 26. Further information concerning this will be given in the October issue.

Advance briefs

Loyalty crusade—

The Presbyterian Church at North Platte, Nebraska, organized its Advance so that each person could participate in a series of activities earning twelve "credits" in recognition each Sunday from November through April. The plan resulted in an all round improvement and growth.

Home prayer groups and Bible classes—

The Highland Park Christian Church, Los Angeles, urges every church home to invite in neighbors for simple neighborhood prayer meetings; also to gather children into home neighborhood Bible classes. This is proposed as being true to practices of the early Church, as well as being a war emergency measure. A mother recently said, "I have a son in Africa and I've just got to learn how to pray."

Average attendance brought up—

The Durango (Colorado) Presbyterian Church developed a "stamp plan" for recognition of regular attendance which has had successful results.

Christian world order Sunday



PERHAPS MANY CHURCHES have been wondering how to give new meaning to "Armistice Sunday." The answer is to be found this year in the observance of November 7 as Christian World Order Sunday.

At its annual meeting in February, 1943, The International Council voted that one Sunday in 1943 should be designated for special emphasis in the churches on the Christian bases for enduring peace and on the necessity for study and action on the part of Christians. When the International Council joined with five other national interdenominational agencies in the sponsorship of the Christian Mission on World Order, November 1-20, it seemed logical to select the Sunday nearest Armistice day, on which the Federal Council has long made a peace emphasis, and to unite all of our agencies in this emphasis as a part of the Mission.

The response has been gratifying. But much has yet to be done if we are to have a really effective observance in a large percentage of our local churches and communities. When we think what tremendous issues are at stake for the Christian Church in the world today, and when we think what it might mean to have thousands of churches effectively calling their people to study, discussion, and worship on the spiritual bases of a just peace, we should be moved to action.

Christian World Order Sunday has as its purpose to confront Christians with their responsibility for intelligent influence in the direction of a just and enduring peace based upon a cooperative world order; and to launch programs of study and Christian action in every local church and in every community to qualify Christians for facing this responsibility. A minimum program for a local church in observance of Christian World Order Sunday should include the following.

1. Worship emphasizing the world-wide character of the Christian fellowship.
2. A sermon on some phase of Christian responsibility for an enduring peace.
3. Discussion in church school classes and youth groups, with the launching of a study series on World Order.
4. Stocktaking as to local church plans for this long-term task of preparing Christians in mind and spirit for the vision, the forbearance and the sacrifices essential to living in a world ordered for enduring peace.
5. An effort to cooperate with other churches in order to effect a united impact of the community.

As an aid to local churches in their planning for Christian World Order Sunday a special leaflet, *World Order Sunday*, has been prepared and is being widely distributed. It may be ordered from your denomination or from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois. Single copies 5 cents; in quantities, 2 cents each. A worship service for use in local church services will be printed in the October Journal.

Begin where you live

Community foundations — theme of Religious Education Week

By J. Burt Bouwman*

ONE FOUNDATION of Christian education is the home; no one disputes that. Another foundation is the church; and no one disputes that. But still another foundation, underlying the others, is the community. While few would dispute that, many of us are not aware of what such a statement really implies. What are the reasons for such a claim? What are some ways by which Christian education can make more use of its community base?

One reason for stressing the community is found in the experience of Jesus himself. He saw the multitudes neglected, children mistreated, the poor starving, and the religious needs of men and women ignored, while the community leaders scrupulously tithed their produce, mint, anise and cummin, to send to the Temple at Jerusalem. Of the giving of tithes he said, "This ought ye to have done," but of the weightier matters of community responsibility, "judgment, mercy, and faith," he said they should not have left them undone. Church members of today should continue to give full support to the social and missionary program of their denomination and other agencies throughout the world. But at the same time they should be challenged by the tasks of Christianizing the community in which they live.

The global war now absorbing us has created a new and vital interest in each small neighborhood. The O C D alone has gone a long way in this direction. We are learning anew that a Christian world order cannot be built until each community is founded on good will and brotherliness.

The community is a tremendously vital social unit in determining the outlook and character of the people that live in it. It is the most powerful educator that many people know. While a boy is in school five day a week, he may be under an athletic coach who undermines, or reinforces, all that the church and home stand for. The movie and the corner gang are educators. It is the standards of the community that select the coach, set the tone of the movies, and determine whether or what corner gangs will exist. And those standards are influenced in a real way when churches stand and work together.

An appreciation of the importance of the community leads us straight to a consideration of the ways by which Christian education can go forward cooperatively.

For one thing, both in the local church and in the community aspects of the Christian education program, we must lead church people to be aware of community and human needs. Surely it is the business of the church to

teach concern for other people. Upon the heart of every church member must be placed a deep and continuous concern for the welfare and happiness of every citizen.

Another function of Christian education in the community is to develop the skill of continuing cooperation with other agencies and individuals. This can be done while maintaining at the same time an attitude of criticism which is part of the church's business. Christians are in danger either of an uncritical acceptance of the *status quo*, or of a complete separation from other forces that actually are attempting to solve problems. Christian education must lead the way in an honest analysis of things as they are. This means the whole process of getting and interpreting facts, while at the same time continuing a program of cooperation.

We shall have to acquire skill in working with others. Often enthusiastic and well-meaning church workers have hurt their cause and themselves by inept approaches to a community problem and by poorly thought-out plans. After one or two failures, and a discovery that other church people would not go along with them in their project, they have withdrawn from all active programs with the feeling that the situation is hopeless. Jesus must have recognized this danger because he trained his disciples in actual projects of service.

Undergirding this concern for men, this ability to cooperate, and our skills in Christian service, must be the development of a faith that a Christian community *can* be built. We must give Christian people the confidence that they are working with a God who is himself at work not only in the universe but in the community. There is no greater incentive to active Christian work than to feel that we are working with God.

Religious Education Week furnishes one of our best opportunities to dramatize the effort of the church in building community foundations. It is concerned with reaching people, and people are ultimately the foundations of the community. Reaching everyone with Christian teaching makes certain a better community.

Plans for observing Religious Education Week are practical because they bring leaders of various churches into a common task. Thus the project itself is educational because, having cooperated on such a definitely planned venture, the same group of workers may well undertake tasks that must be carried on over a longer period of time. This might be a plan for continued home visitation.¹

The genius of Religious Education Week is that it throws a large measure of responsibility for training for Christian character upon the community. Although the church carries the major responsibility the plans assume that the entire community must give backing to the project. The task is too important and too difficult for a single church or for several churches acting singly. In effect it says to the community, in its publicity and community-wide program, "Here is a task and an opportunity for churches, homes, schools and community leaders."

The churches together will take the lead, but as in our Red Cross drive and our Community Chest program, this is a community affair. It must be made clear to the entire community that spiritual morale and character are absolutely essential as community foundations and cannot be secured except by the fullest cooperation of home, church, school and other constructive agencies.

* Executive Secretary, Michigan Council of Churches and Christian Education, Lansing, Michigan.

¹ See article in this issue on "Home Visitation," page 16.



Worship Programs



October

THEME FOR OCTOBER: *Discovering God's Plans and Laws in the Out-of-doors.*

October is a "getting ready" month. For the children it means getting ready to learn and to do new and interesting things. This means that certain habits will have to be established so as to save time for these new experiences. These may have to do with arranging chairs quickly and quietly, caring for the worship center and taking the offering.

The first grade children will need help in understanding the new procedure in worship and fellowship. In some schools where there is a separate room for worship, the first grade children do not meet with the second and third grade children for several Sundays and their teachers prepare them for the new experience in worship and fellowship.

The worship for the first Sunday in October is planned for a department where there is not a separate room or for the department whose leader feels that it is important that the primary children meet together from the beginning. It is not fair to plunge the first grade children into a new experience without some kind of an explanation and understanding.

October is also a "getting ready" time in the world of nature. Although things seem to die in the fall they are really getting ready for the new life in the spring and summer. Through a discovery of how nature gets ready in the autumn the children will discover some of the "sure things" in God's world. In a world where things now change from day to day, children need to find a sense of security in the changeless and dependable. The leader will want to gather, if possible, seed pods and burrs, autumn leaves and branches, pictures of autumn trees, birds migrating, day and night and the seasons.

The following books will be helpful for the leader's background and the children's own research.

The Child and the Universe, Bertha Steven.

The Basic Science Educator Series, the seed, tree and bird numbers. Row, Peterson and Co., Evanston, Ill., publishers.

The bird, tree and wildflower books from the five and ten cent store.

Activities that May Lead to Worship

1. Crayoning or painting a mural, a stained glass window for the worship center or a series of posters telling about God's laws and plans.

- (a) The many ways seeds are planted.
 - (b) Autumn trees, showing the leaf buds as leaves fall off.
 - (c) Birds migrating.
 - (d) The seasons, day and night and seed-time and harvest.
2. Taking a walk in the park to discover how things are getting ready.
3. Packing and sending a box of seed pods and burrs to a city school.
4. Sharing murals or posters or a window with another department.
5. Planning to help some of the people who have been made unhappy by the war.

Primary Department

By Ellen E. Fraser*

Motion Pictures

Second Sunday: Plant Growth. (B & H) 10 min., 16 mm. Sound, \$2.00. A scientific film prepared for grades four to twelve which contains interesting scenes of seed germination and time-lapse photography of plant growth. Can be adapted by teacher for use with younger groups.

Fifth Sunday: The Good Samaritan. 10 min., 16 mm. Sound, \$3.00. The parable which contains 'Jesus' teaching concerning God's law of love.

Available through the Religious Film Association at denominational book stores or at 297 Fourth Ave., New York City.

October 3

THEME: *Getting Ready to Worship God*
PERIOD OF FELLOWSHIP: (Leader)

We call this place we come to every Sunday a place of fellowship and worship. I am sure that our new friends would like to know what we do when we come together here. Can anyone tell me what fellowship means? (The children might define it as did one child, "a time when we do things together.") What are some of the things we do together in our period of fellowship? (The children might suggest: tell each other what we do in our classes, welcome new friends, help to make poems and prayers, learn new songs, talk about things and ask questions.) We do not do all of these things on one Sunday. Sometimes we only talk things over just as we are doing now. We worship God in this place too. What do we do in our service of worship? Yes we sing and pray, listen to lovely verses, read from the Bible, listen to stories, share our money, look at pictures and listen to lovely music. All these things help us to think about God and make us glad for his love and care. Let us do some of these things now. First we will listen to some lovely music that helps us to be quiet and get ready for worship.

PRELUDE: "Minuet," Mozart¹

CALL TO WORSHIP: Listen while I read to you from the Bible verses that tell about singing praises to God: "Make a joyful noise unto the Lord, all the earth. Break forth and sing for joy, yea sing praises."

HYMN: "I Will Sing to the Lord"²

LEADER: Sometimes we sing songs that remind us of people of long ago who were glad to go to church and sing their songs of praise and thanksgiving to God.

HYMN: "Enter Into His Gates"¹

LEADER: We sing songs about Jesus too, who helped us to know so much about God. (If the first grade children know a song

about Jesus ask them to sing it for the other children.)

HYMN: "Tell Me the Stories of Jesus" or "When Jesus Walked This Earth of Ours"¹

LEADER: Sometimes in our worship we are quiet and think about God. Let us be quiet now and each one thank God for something glad and happy; then I will make a prayer.

PRAYER: O God, we are looking forward to the many new things we are going to do and learn. Help us as we meet together in this place of fellowship and worship to learn to know each other better and to learn more about you and what you want us to do. Amen.

LEADER: The song we are going to sing now is like a prayer, a prayer asking God to help us always to want to love and help him.

HYMN: "Lord of the Sunlight"²

LEADER: Bringing our money to church school is a way of telling God that we love him and want to share with others. We call it our offering.

OFFERING

OFFERING HYMN: "Our Church Is Needing You and Me"¹

October 10

THEME: *Getting Ready in God's World*
(theme for three Sundays)

PERIOD OF FELLOWSHIP: (Let the second and third grade children help to teach the first grade one of the hymns they sang for them last Sunday.)

PRELUDE: "Minuet," Mozart¹

CALL TO WORSHIP: Psalms 98:4; 105:2

HYMN: "Enter Into His Gates"¹

LEADER:

GOD'S PLAN FOR SEEDS

Have you ever thought about the wonderful things that happen in this time of the year we call autumn, or fall? I like to think of it as a time when all outdoors is getting ready for winter and spring and summer. (Show seed pods and burrs and let children tell what they know about them.) Not long ago the fields were filled with the colors of flowers and green leaves. Now the stalks and leaves and flowers are brown and dry. But in the spring the fields will be filled again with flowers and green leaves. God has planned many ways for the planting of seeds in the fields. Some seeds like those of the milkweed are like little fairy balloons and the wind carries them and they fall in many places. Dandelion seeds too are blown by the wind. When the dandelion is yellow it has a short stem. When it turns white and the seeds are ready, the stem grows tall so that the wind can blow the seeds. Other seeds are prickly and they catch on animals' furry coats and the animals carry them with them until they brush them off. Animals, like squirrels and chipmunks, bury seeds like acorns and nuts and some of these grow. The rain too helps to plant seeds; it washes the seeds into the ground. Some seeds fall into brooks and rivers and are carried along and catch here and there on the banks of the river or brook. Birds as they fly very

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¹ *Sing Children Sing*, by Thomas, Abingdon, 1939.

² *Song Friends*, Blashfield, The Vaile Co., 1931.

often drop seeds. It doesn't just happen; God has planned it all, as he has planned for everything. We call these plans God's laws. HYMN: "Praise Ye the Lord"²

LEADER:

All seeds are not planted at this time of the year. Vegetable seeds are gathered now and then planted in the spring. How many of you helped to plant and take care of victory gardens? I am sure you and your parents had to work very hard. First the ground had to be prepared, then the seeds planted. Did you ever think how wonderful it is to be sure that when you plant beet seeds they grow beets, and when you plant carrot seeds they grow carrots? Then when the seeds grew into plants they had to be sprayed for all kinds of insects and worms that might eat them. Weeds had to be pulled too. It wasn't easy, it was good hard work.

Seeds have to be helped to grow and people have to work hard to help them grow. We say that seeds have to struggle to grow and people who grow vegetables have to struggle to take care of them. But what a happy feeling it is to pick the vegetables and eat them! They tasted better because we did work hard to grow them and because we were saving the farmers' vegetables for those who could not have gardens and for the people of other countries who need food. God has planned that we might have seeds but he expects us to do our part and work hard to help the seeds grow. It is another of God's laws.

PRAYER: O God, you have thought of everything! You have made places for the planting of seeds in the fields, so that in the spring and summer they will be covered with lovely flowers. You have made plans for the planting and caring of seeds so that we might have food. We are glad that so many people planted victory gardens so that other people might have enough to eat. Amen.

HYMN: "O Sing to God"¹

October 17

PERIOD OF FELLOWSHIP: Recall with the children what they learned last week about God's laws. Teach an autumn hymn.

PRELUDE: "Minuet", Mozart¹

LEADER:

GOD'S PLAN FOR TREES

A long time ago a man wrote, "Then shall all the trees of the wood sing for joy." He probably wrote it in the spring when all the trees were covered with green leaves. But I like to think that the trees sing for joy in the autumn too, for that is when they look bright and gay in their colors of red and yellow and gold. God has a plan for the trees too. In the spring the leaves are green because the color green, called chlorophyll, likes the sun and becomes very strong, and hides the other colors. But in the autumn, when the sun is not so strong, the chlorophyll goes back into the tree and we see the lovely bright colors in the leaves. Have you ever noticed how beautiful the leaves are after a rain in the autumn? They glisten and shine and the world looks as though it were painted in red and yellow and gold.

O God, I love the soft green of the leaves
In the spring,

And the dark green of the leaves that
give shade

In the summer;

But their colors in autumn are gay
and bold;

O God, I love the colors of red and gold.

E.F.³

HYMN: "Autumn Comes With Her Asters"¹
or "Glad Autumn Time Has Come"

LEADER:

Later in the autumn the bright colored leaves turn brown and fall off the trees and the trees look brown and bare. But all through the autumn and winter wonderful things are happening inside those bare looking trees. They are growing new buds and leaves. The leaves that fall off the trees have a work to do too. They bury in the ground and the rain and snow will change them into rich earth which gardeners and farmers will use in the spring. How quietly it is all done! If you go into the woods you do not hear a sound but all the time wonderful things are happening all around you.

Step softly in the woods

On an autumn day;

Listen to the wind,

Perhaps you'll hear it say,

"Great and wonderful things are
happening here,

This is the getting ready time of the
year."

E.F.³

PRAYER: O God, we thank you for the beautiful colors of the leaves in autumn. We are glad that you have planned so carefully that even dried leaves are used to help things grow again. O God, you are very great! Amen.

HYMN: "O Sing to God"⁴

October 24

PERIOD OF FELLOWSHIP: Help the children to recall what they have learned about God's plans and laws.

LEADER: As we listen to the music that will now be played let us think about God's wonderful plans and laws.

PRELUDE: "Communion" Batiste⁴

CALL TO WORSHIP: Come, let us praise the Lord. Let us praise him for his wonderful plans; his plans for seeds and trees. Let us praise him for the beauty of the autumn, golden fields and crimson leaves. O come, let us praise the Lord.

HYMN: "Autumn Comes With Her Asters"¹
or "Glad Autumn Time Has Come"⁴

LEADER:

GOD'S CREATURES OBEY HIS LAWS

How wonderful it is that when the autumn winds blow cold, a caterpillar knows that it is time to spin a cocoon. A caterpillar is such a tiny thing and yet it knows just how to make a cocoon and where to fasten it. It is wonderful, too, that birds know when it is time to fly south. In the late autumn you see them, hundreds of them, sitting on telegraph wires and trees, chattering away, as though they were making plans for their trip. They know where to go and how to get there.

Some birds go to the same place each year, traveling hundreds of miles. Animals too get ready, the squirrels gather nuts and bury them in the ground or hide them in trees for use in the winter. The beavers give their houses built of logs a coat of mud that will freeze in the winter and keep out other animals. How wonderfully God has planned! Someone, many years ago said, when thinking about the wonders of God, "O Lord My God, thou art very great!"

HYMN: "O Sing to God"¹

LEADER:

Have you ever thought what a topsy-turvy world it would be if we did not know that the day would follow the night or that the autumn would follow the spring? (Show pic-

tures of day and night and the seasons and seedtime and harvest and let the children discuss how wonderful it is that we can be sure of these things.) I am going to read to you from the Bible what someone thought about the laws of God. It sounds like a promise. "While the earth remaineth, seedtime and harvest and cold and heat and summer and winter and day and night shall not cease."

PRAYER: Thank you God, for your wonderful plans and laws, for your outdoor world.

We are glad that we can be sure of so many things. O God we thank you. Amen.

HYMN: "Praise Ye the Lord"²

THEME FOR OCTOBER-NOVEMBER: *God's Laws of Love and Kindness.*

Starting this Sunday and continuing through November, the services will be planned around the theme of God's laws of love and kindness and how the keeping of these laws will contribute to the peace and happiness of all people.

October 31

THEME: *What are God's Laws of Love and Kindness?*

PRELUDE: Communion, Batiste⁴

CALL TO WORSHIP:

O God, we love the wonders and beauties of the fall,

There are so many, we cannot count them all;

Seeds blown by the wind, carried far places by rivers and brooks,

Birds flying southward to find warmer nooks;

The leaves turning red and orange and bright shiny gold;

O God, your wonders are endless, and can never be told.

E. F.

HYMN: "Autumn Comes With Her Asters."¹
or "Glad Autumn Time Has Come"⁴

Let the children show any murals, posters or windows they have made telling about God's laws.

HYMN: "O Sing to God."¹

LEADER:

We are glad for the plans and laws God has made for his outdoor world. There are some other laws I would like you to think about this morning. They are God's laws of love and kindness. We don't have to keep these laws. God has given us minds and expects us to use them. We can choose to be kind or we can choose to be selfish and unkind. What happens when we are selfish and cross and unkind? (Children will probably say that others are made unhappy and that they too are not happy.) Do you find it hard sometimes to choose to do the kind and helpful thing? (Help children to be honest. Admit your own struggle to be kind and thoughtful at times. One boy said that sometimes it is just "too much trouble.") We have to struggle sometimes to be kind and helpful, because we would much rather think of ourselves. (No doubt the children will refer to the war and how people being selfish have caused much suffering and unhappiness for others. Be sure not to let them blame only the enemy. Help them to see that others too have been selfish.) When we choose to keep God's laws of love and kindness then we help to make others happy. That is the way the laws of love and kindness work.

(Introduce service project that will help those who have suffered because of the war. This project should continue through November.)

PRAYER

HYMN: "Lord, I Want to be More Loving"⁵

⁵ As Children Worship, Perkins, Pilgrim Press.

³ Used by permission of the Baptist Board of Publication.

⁴ Primary Music and Worship, Presbyterian Board of Christian Education, 1930.

Junior Department

By Bettina I. Gilbert*

THEME FOR OCTOBER: *O Come, Let Us Worship*

For the Leader

Let us explore with our juniors this month the true meaning of worship. Too often juniors think of worship as a service to be endured. We must help them think of it as an experience to be lived; to understand that through worship we find power for Christ-like living; that worship is as natural and necessary for real effective living as breathing is; and that one of the reasons churches and church schools exist is to provide people with adequate means for worshipping God.

The discussion here is limited to departmental and church worship. There are two Sundays for study and three for experiment and practice. The privilege and responsibility of creating a sense of God's presence lies not only in the material used but also in the attitude and experience of the leader. May God richly bless you as you seek to bring your juniors into closer fellowship with him.

October 3

THEME: *Isaiah Worships God*

PRELUDE: "Sabbath Bells," by LeCoupey

CALL TO WORSHIP: Psalm 146:1,2,6

HYMN: "O Worship the King"

DISCUSSION:

When I say the word "worship" what idea immediately comes to your mind? (God, songs, prayers, church, etc.) People have worshiped God since earliest history. This month we want to go exploring and find out the what, why and wherefore of worship. Let us see if we can make a working definition of worship. (After the juniors have shared their ideas, formulate a definition such as, Worship is any thought, feeling or act which brings us into fellowship with God.) When can we worship God? (In church or church school, in the beauty of the out-of-doors, in quiet prayer times alone or with our family, and through appreciation of the beautiful in music or art, etc.)

Let us examine the following experience of a fine young man who lived long ago in Israel. Perhaps with his help we may discover the real meaning of worship. The story is found in Isaiah 6:1-9.

SCRIPTURE STORY:

ISAIAH'S VISION OF GOD

Isaiah was troubled. All around him he found people who worshiped idols rather than their true Father-God, people who thought more of money and power than they did of love and mercy. He wanted to help them, but what could one man do alone? However, the more Isaiah thought about it the more he felt that he must do something, so he turned his steps toward the Temple and went in to talk things over with God.

As he entered the house of God the quietness and beauty of the place made him think of God's majesty and power and he was filled with a great desire to praise God for his greatness and goodness. God was so real to Isaiah that it seemed as if he could see him in all his majesty and glory. His wonderful presence seemed to fill the

Temple and a heavenly host sang: "Holy, holy, holy is the Lord of hosts, his majestic splendour fills the whole earth." Isaiah bowed reverently, his heart filled with wonder and love.

After these few happy moments, Isaiah realized that compared to the greatness and goodness of God, he and the people of his nation were indeed unworthy to be called children of God. In earnest prayer he confessed his unworthiness and prayed for forgiveness and power to live more usefully and righteously. Then it was that Isaiah began to feel sure that God had forgiven him, and a new power began to take hold of him. He began to feel certain that God wanted him to go out and lead his people back to a truer worship of the one and only God, and to help them find true happiness in loving and serving God.

Isaiah was then ready to be called to his task and it seemed as if he could hear God say to him: "Whom shall I send? Who will go for us?" And without a moment's hesitation he found himself responding: "Here am I; Send me." And he went forth courageously and eagerly to serve his God and his country.

HYMN: "Holy, Holy, Holy! Lord God Almighty"

DISCUSSION: Isaiah had a true worship experience. Let's think about it and see what made it so real and vital.

1. Isaiah felt a need to think things over with God and so he went into the Temple. We must feel the need for fellowship with God in order to have a true worship experience. We must be ready, alert and prepared to worship God. Each Sunday we have an opportunity at church and church school through worship to really think things through with God, if we are alert and ready.

2. Isaiah suddenly realized how very wonderful God was, and cried out in joyous praise of this God who was ruler and father of all mankind. So too, must our worship include praise and thanksgiving to God for his loving kindness to us.

3. Our experience, like Isaiah's, will often include a quiet time of prayer when we can talk over with God some of the things we have done that have brought unhappiness to others and to ourselves. We too may want to say that we are sorry and to feel that God forgives and will help us to try harder next time.

4. Then we are ready, just as Isaiah was, to think through with God some of the things he wants us to do.

5. Our decision comes next. "Here am I; send me" said Isaiah. So we too must find ourselves saying: "Here am I, Lord, use me this week to make other people's lives easier and happier."

PRAYER TIME: (Try to carry out the different phases of Isaiah's worship experience during this time.)

1. Let's feel God's nearness and dearness as the piano plays softly, "Holy, Holy, Holy!"

2. Let's now praise him and thank him as we sing: "My God, I Thank Thee Who Hast Made."

3. Let's bow our heads for a few moments and each one talk with God silently, asking forgiveness for some unworthy action of the day or week.

4. Let us now express our determination to serve him as we present our offering, using our gifts to show our willingness to try our best to live up to our best.

Response: "Thy Work, O God, Needs Many Hands"

HYMN OF CONSECRATION: "Just As I Am, Thine Own to Be"

CLOSING THOUGHT: Repeat together: "Here am I; send me."

October 10

THEME: *A Worship Laboratory*

PRELUDE: Arr. from "Moment Musical" Op. 94, Schubert¹

CALL TO WORSHIP: Let us turn to the song book in our Bibles and read together as beautifully and joyfully as we know how the following poems of joy: Psalm 96:11-12; Psalm 98:4,5,8; Psalm 95:1-6.

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

PRAYER OF JOY: Our Father, we thank thee for the joy of knowing and serving you, for the joy that comes from friends and happy playtimes, and for the joy of home and mother and father. Help us through our prayers and gifts to share thy joy with all the boys and girls of the world. Amen.

OUR EXPERIMENT:

We are now ready to begin our little experiment. We will all imagine this morning that we are students in a laboratory. The experiment given to us by our teacher is to make for ourselves a worship experience which will be as meaningful to us as Isaiah's was to him. If our experiment is successful, perhaps we would like to share it with some other department or with our parents next Sunday. We can decide that when we have completed our work.

1. Isaiah went into the Temple with one thought in his mind, the need of his people and his own need for God. If our worship experience is to be meaningful, we too must have some need of our own or others in mind. In other words, we need a theme. Can you think of an idea that fits in with needs in our everyday living? (Allow for free expression at this point and use the idea that seems best or guide them to the one which you feel is best. We have chosen the theme "Deeds Not Words.")

2. The second step of our experiment is to plan that section of our service in which we will give to our Father-God the praise and thanks which he so richly deserves. What materials can we use that will help us to do that? (Prelude, hymns of praise, Scripture response which reveal God's greatness and goodness and possibly a prayer or litany of thanksgiving. The boys and girls may also suggest that the room be made as beautiful as possible for it was the quiet beauty of the temple that helped Isaiah find God. The leader might have some things laid on the table or worship center, i.e., candles, flowers, autumn leaves, Bible, picture, etc., and, following suggestions from the group, two juniors might first arrange the worship center and light the candles. Then they are ready for the prelude. The pianist might play over several and let the group choose the one which suggests power and action.)

PRELUDE: "Finlandia," by Sibelius¹

CALL TO WORSHIP:

Scripture, or poem or verse of hymn that will suggest idea of being doers. Have the juniors look in hymnbooks for suitable verse, or be prepared to read several to them and let them choose: "Jesus Christ and We," by Annie Johnson Flint; or the hymn, "Lord, as we thy name profess" by Edwin P. Parker. Also indicate the theme saying, "Paul said: 'Be ye doers of the word, and not hearers only.'"

HYMN OF PRAISE: Find one that suggests peoples of the world praising and serving God—"All People that on Earth do Dwell,"

¹ Hymns for Junior Worship, Westminster Press and Judson Press.

* Minister of Education, First Baptist Church, Seattle, Washington.

"All Things Praise Thee," or "With Happy Voices Ringing."

SCRIPTURE:

Thinking God's thought after him. Repeat with group some of the memory passages with which they are familiar and fit them together into a responsive or unison reading. For example: *Leader:* Psalm 100:1-2

Group: Psalm 100:3-4

Leader: Matthew 22:37-40

Group: Matthew 28:19-20

Response: "Seek Ye the Lord"

LITANY OF THANKSGIVING:

(Read together Psalm 136:1-9, 25, 26 using "For his lovingkindness endureth forever" as the response. The juniors may want to make a litany of their own or appoint a committee to do this for the following Sunday.)

3. Now we are ready for the third phase of our worship experience, that part in which we think things through with God and try to discover what he would have us to do. A story from the Scripture or from everyday life might give us some clues along this line. Discussion and prayer will often enter in also.

STORY: "The Live Wire,"² or Scripture story with picture of "Jesus Washing the Disciples' Feet," John 13:4-17.

4. The time has now come when we all feel ready to make our decision to be doers of the word and not hearers only.

HYMN OF DEDICATION: "Savior, in the Words I Say," (Our decision.)

OFFERING: "It is more blessed to give than to receive."

Response: "Thy work, O God, needs many hands."

CLOSING PRAYER: Discuss with the juniors the ideas which should be embodied in these closing moments with God. Make sure that they include the idea of dedication.

(Your experiment will be successful only as you get the whole group to participate in all phases. Now you are ready to have them choose leaders best fitted to carry out the different parts for the following Sunday. Meet with them afterward or during the week so that they will be prepared to share in the service reverently. If the group think that it is best, they may invite another department or their parents.)

October 17

THEME: "Deeds Not Words." Sharing of worship experience planned on October 10th, with parents or another department.

October 24

THEME: *Our Worship Laboratory Continued*

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP: "The Lord Is in His Holy Temple"

SCRIPTURE THOUGHT: Psalm 86:9-12

HYMN OF PRAISE: "O Church of God"³

DISCUSSION:

This morning we are going back into the laboratory again and discover the whys and wherefores of the service of worship which is held in our church each Sunday morning. Your equipment for this experiment includes one church bulletin or an outline of the order of service, and your willingness to think together. On the board you see the following incomplete statements which we will proceed to complete:

1. We have the organ prelude because—

² In *The Laughing Valley* by Virginia Greene Millikin.

³ In *Hymns for Creative Living* published by the Judson Press.

(its quiet beauty helps us to feel God's nearness.)

2. We have the call to worship and invocation because—(it helps us to recognize and appreciate our Father-God whom we love.)

3. We have the opening hymn because—(it gives all the people a chance to praise and thank our Father-God.)

4. We have the Scripture passages because—(they help us to think God's thoughts after him, and to discover what other great men and women have thought and felt about God and his plan for the world.)

5. We have the anthems because—(the beauty of the music, the meaningfulness of the words give us further opportunity to pay honor to God.)

6. We have the offering because—(it provides us with an opportunity to show our love for God by sharing actively in his kingdom work.)

7. We have the sermon because—(it helps us to discover what God wants us to do and challenges us to go forth and serve him.)

8. We have the closing hymn because—(it gives us a chance through song to tell God that we are ready to serve him.)

9. We have the benediction because—(by means of it we stand and honor God and go forth in his strength.)

(If it is practical at this point, take the group into the sanctuary and there discuss quietly and reverently the things which help them to feel God's nearness. You may also want to make plans to attend the service as a group either on that Sunday morning or the next. If you decide to do that, talk for a minute about what they can do to help themselves and others really worship God "in spirit and in truth," i.e., bow in prayer when they take their places in the sanctuary, share in all parts of the service, and try to discover why each part is meaningful. On the following Sunday you can take a few moments to discuss the parts of the service they liked best and why.

(If it is practical, complete your worship experience in the sanctuary.)

HYMN: "Our Church Proclaims God's Love and Care"

STORY: PREPARING FOR THE GUEST⁴

In the little town of Milbank, most of the people were excited and happy. Word had come to them that the great Bishop would visit them next Sunday and would preach in their little chapel. They were excited, not only because he was a great man, but because, years ago when he was young, he had been the preacher in their own little church. In fact, he had helped them to build the church. They well remembered how proud they had all been of the new building. They had loved him dearly, and now they could scarcely wait to see him.

So the people cleaned their houses and cleaned the church, and before long everything was in perfect order. The children went to the woods and gathered wild flowers to make the pulpit beautiful. The women baked and planned for the big dinner to which he would be invited. The men cut the grass and raked the lawn and painted the doors. At last everything was ready.

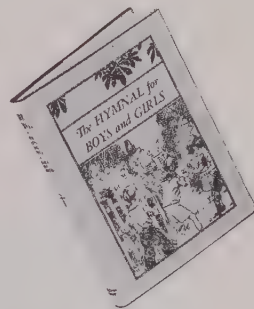
On Sunday morning the church was packed. The Bishop was there, shaking hands with old friends, smiling at grown-ups and patting little ones on the head. He stepped into their Sunday school and watched them there. He sat in the big chair on the platform until the people were all in their seats for church. Then he announced the hymn.

The people loved his rich, clear voice, and they thought he was more wonderful than ever as he preached to them. But when he

⁴ In *Building a Christian Character* by Blanche Carrier, published by Harper and Brothers, 1928. Used by permission.

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came to the end of the sermon he leaned forward and said in the same friendly tone he had always had for them, "My people, I have something very important to tell you." Even the littlest child listened.

"You have welcomed your old friend today, and he has been very happy. You have cleaned the church and made it beautiful with flowers. You have listened respectfully to what I have said. But I have been thinking with sadness that you did not treat your other guest so well."

The people looked around in surprise. They had seen no other guest. It must be a friend of the Bishop. They listened as the Bishop went on.

"Whenever I enter a church, I think first about meeting God. I try to feel near to him before I think of other friends. Today when I entered your Sunday school I saw people talking laughing together during the worship; I heard them whispering during the lesson. When the school was dismissed, I saw the hymn books dropped on chairs and even on the floor, the chairs moved out of line, and a great noise of talking and confusion. As I sat here before the service, I saw people turning to talk with their neighbors while the organ called them to worship. But when I rose to speak, you were quiet. I cannot think that you love me more than you love God; yet you have given him no chance to speak to you in the quietness of your hearts today. He met you here, but you were not ready for the thoughts he had for you. You have decorated for one guest and forgotten the other."

The room was very still as the Bishop bowed his head and prayed. He talked to God so beautifully that the people were sure that he had been very close to God. The people were quiet, their heads bowed in shame and their eyes filled with tears. Of course they loved God very much, but they had not realized how hard they had made it for him to speak to them.

The service was over and the people moved quietly out. Two months later, if the Bishop had visited his little chapel, he would have seen boys and girls in Sunday school, children and grown folks in church who had learned to show their great love for God by keeping his house beautiful and keeping their minds ready for their Great Guest.

PRAYER: Guided moments of silent prayer.
OFFERING: Repeat together Psalm 96:8.

Response: "All That We Have is Thine"
A HEBREW BENEDICTION: Numbers 6:24-26.

The words of this hymn were written by a great American preacher and author, Dr. Henry van Dyke. He has caught the joyous mood of Beethoven's music and has given us thoughts which bring us very close to God. His words remind us of what Beethoven once said: "Every tree seems to speak to me of God. How happy am I to wander through the cool paths of the forest. No one can love the country as I do." Thus a great American and a great German lead us further in our worship of God.

POEM: "Look to This Day"⁵

From the sacred writings of India, the Sanskrit, comes this beautiful poem which guides us toward the kind of living God wants us to do, that is, to grow, to act, and to appreciate the beautiful.

PRAYER HYMN: "Lord, I Want to Be a Christian"

From the mind and heart of our African friends comes this prayer which we all need to pray. Let us sing it together as our prayer.

PRAYER:

From sunny Italy comes this prayer which was written by St. Francis of Assisi, one of the most Christ-like men who ever lived. Let us read it together. (Have it written on board or have typed copies.)

PRAYER FOR THE MIND OF CHRIST

"O Lord, our Christ, may we have thy mind and thy spirit; make us instruments of thy peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

"O Divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to

⁵ Quoted in July-August, 1943 *International Journal of Religious Education*, page 24.

eternal life. Amen."

ST. FRANCIS OF ASSISI

INSTRUMENTAL INTERLUDE: (Composition by a great Russian composer, from phonograph recording or by group of musicians.)

STORY: "Where God Lives"⁶

DISCUSSION:

God lives in the grandeur and beauty of nature, in the quiet beauty of church or cathedral, and above all in the kindly neighborliness of folk the world over. Wherever there is love, there we find God, for God is love.

In our worship together this morning we have been discovering that we have just "one world," and that folks from all nations and races, even so-called enemy nations, have helped and are still helping to bind this old world together by "the golden cords of service."

HYMN: "In Christ There Is No East or West."¹

An Englishman, John Oxenham has written this beautiful poem which describes the kind of world we must build after this war is over. Let's sing it with real determination that we will do all in our power to make it come true.

OFFERING:

Because we believe in "one world" and want to do our share, let us present our offering this morning to a special fund which every denomination is raising to be used to help war sufferers of the world, to build new churches in defense areas, to serve our men in service and to keep our missionaries at work in all parts of the world.

Leader: Matthew 28:19-20

Response: Matthew 25:40

RESPONSE: "Thy Work, O God, Needs Many Hands"

HYMN OF CONSECRATION: "We Pray Thee, O Father"

BENEDICTION: Philippians 4:7

⁶ In *Through All the Seasons*, by Ivan Welty. Fleming H. Revell Co., 1942.

Intermediate Department

By Louise B. Griffiths*

For the Leader

THEME FOR OCTOBER: *Togetherness*

Intermediates need the support of friends. Their rapid physical growth together with their widening conception of the world around them, make them uncertain. It is natural that they form groups, join cliques, follow the "crowd" as they reach out for support. "Togetherness," the theme for this month, is therefore most important to intermediates.

A theme such as this, of course, will have greater meaning if it is not only talked about but practiced. The worship services are therefore arranged so that students and adult leaders may work together as they plan and conduct them. For the same reason, such departmental enterprises as the making of a list of hymns of Christian fellowship, the collecting of examples of autumn beauty, the sending of offerings to help relieve suffering,

are suggested. The adult leader should read all of the programs before the month begins.

It will not be necessary, however, to use the weekly themes in the order in which they are given. If autumn beauty is not at its height on October 10th, this service may be postponed until later in the month.

Motion Pictures

First Sunday: Jesus Gathers His Friends. 1 reel (15 min.) 16mm. Silent, \$2.25. Part of "I Am the Way" Series which deals with the call of the disciples.

Second Sunday: Land of the Skies. (Part II) 10 min. 16mm., Sound, color, \$4.00. or 1 reel, 16mm. Silent, color, \$3.00. Lovely color photograph of Smoky Mountains in North Carolina with autumn foliage. Guide will be available to suggest appropriate interpretation (price 25c).

Fourth and Fifth Sundays: The Healing of M'Vondo. 2 reels (30 min.) 16mm. Silent, Color. Service charge, \$2.00. (Distributed by American Mission to Lepers, 156 Fifth Ave., New York, and a number of denominational mission boards.) The beautiful and appealing story of a boy leper in Africa and how he and others who suffer from leprosy are helped by our churches.

Available through the Religious Film Association at denominational book stores or at 297 Fourth Avenue, New York City.

* Teacher and author. Appleton, Wisconsin.

October 31

THEME: *We Worship Together*

INTRODUCTION: People all over the world worship God, and men in many nations have written music, poetry and stories that help us in our worship. Let us think their thoughts with them today. (Introduce each part of the service as indicated)

PRELUDE: Arr. from Sonata, Op. 2., No. 3, by Ludwig van Beethoven¹

Music is one of the ways by which we all worship God. It is the language which all men can understand. Germany has had many wonderful musicians, among them Beethoven, Bach and Mendelssohn. Shall we now let the great composer Beethoven lead us to God as we listen to one of his thoughts as played by our pianist.

CALL TO WORSHIP: Psalm 67.

The Hebrews through their poetry have led mankind into closer fellowship with God. In Psalm 67 we find a poet who is calling all nations to come and worship God. Let us read it together.

HYMN: "Joyful, Joyful, We Adore Thee."

THEME: *It's Good to Get Together*

AS STUDENTS ARRIVE: Pictures, from magazines and elsewhere, of people doing things together may be at hand for early comers to observe, mount or display.

PRELUDE: Music of a familiar hymn of Christian fellowship such as "In Christ There Is No East or West"

OPENING SENTENCES:

It's good to get together,
To think, to plan, to pray;
It's good to work together;
Great things are done this way.

HYMN: "Forward Through the Ages," first and third stanzas, or "In Christ There Is No East or West," all stanzas.

REMARKS (by adult leader):

When fall Sundays bring us all to church after vacations that took some of us away, it is good to get together again. Of course, it's always good for people to get together to work, to plan, to worship or to play; but in the fall as we prepare for a new year in our department, it is especially important that we all work together. So we have chosen as our theme for October, *Together as Christians*, and for the next four weeks we shall be finding ways of working together.

BIBLE READINGS (by two intermediates):

Luke 9:1,2; Matthew 18:20. (The second reference may be introduced by the words, "Jesus said.")

STORY: "A Legend—How Orchestras Began," in *Living Together in Today's World*, by Louise B. Griffiths, Friendship Press, 1941, page 48.

A NEW SONG: "Walk Together, Children"

(This spiritual is printed on this page. In introducing it, it may be said that the Negroes have found joy in getting together to sing. All their spirituals, but especially this one, illustrate this fact. They sing the last stanza of this song softly.)

THE OFFERING: Through our offering we can join together to help others. (As the offering is being taken the pianist may play "Forward Through the Ages" again.)

OFFERING PRAYER: Accept this our offering, dear Lord, with our gratitude for opportunities to get together. Help us to work together as Christians this year. Amen.

HYMN: "Forward Through the Ages," last stanza.

CLOSING WORDS: (The verse used as opening sentences, repeated.)

October 10

THEME: *Together We Enjoy the Beauty of Autumn*

AS STUDENTS ARRIVE: (Let early comers help arrange a worship center, using autumn leaves, fruit and flowers brought by students.)

PRELUDE: The music of "For the Beauty of the Earth"

CALL TO WORSHIP (by two intermediates):

1. A Psalm of praise: Psalm 104:1-5, 24
2. A PSALM OF SEASONS¹

Bless the Lord, O my soul. O Lord my God, thou art very great;

Thou art clothed with beauty and wonder:
Who maketh the changing seasons in their order;

Who sendeth the snow in its sparkling splendor;

Who waketh the forest to its springtime beauty;

¹ By Richard Reitsch, a seventh grade student. Used with permission.

Walk Together, Children

Negro spiritual arranged by Louise B. Griffiths

The musical score for "Walk Together, Children" is written in 4/4 time. It features a melody line and a bass line. The lyrics are: "walk to-ge-ther, chil-dren, Don't you get wear-y; Walk to-ge-ther chil-dren, Don't you get wear-y; Walk to-ge-ther, chil-dren, Don't you get wear-y; There's a great camp meet-ing in the Prom-ised Land! Gran-na walk an' ne-ver ti-re; Walk an' ne-ver tire, Walk an' ne-ver ti-re! There's a great camp meet-ing in the Prom-ised Land!"

Who giveth the summer's warmth, and happy times together;

Who bringeth the golden fields to bounteous harvest and painteth the autumn leaves with merry colors;

Who filleth the mellow air with bonfire fragrance and frosty crispness;

Who fixed the yearly cycle so that life would go on for ever and ever;

O Lord, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.

HYMN: "For the Beauty of the Earth" (The following stanza may be added):

For the joys of autumn days—
Bonfires, school friends new and old,
For blue skies and trees ablaze,
Leaves of yellow, red and gold.

SCRIPTURE: Exodus 3:1-5

REMARKS BY ADULT LEADER:

We do not know exactly what Moses saw when he noticed the fiery bush that was not burned, but we do know that when we see an autumn tree that looks as if it were on fire, it makes us feel that God is near. Suppose we think, for a few minutes, of other autumn sights or sounds or experiences that make us feel that God is near. (Students may then be encouraged to name such things as harvest fields, wild geese, fall hikes, campfires, etc.)

INFORMAL LITANY: (Directed by adult leader):

Let us now bow our heads in prayer. With our eyes closed, let us picture the beautiful sights of autumn that make God seem near. As each of us thinks of something, he will name it out loud. After each thing is named, let us all pray aloud: O God, we thank thee for autumn.

OFFERING: (As the offering is being taken, have students turn to a hymn such as "All Beautiful the March of Days," or "For Peace and For Plenty," or "We Plow the

Fields and Scatter," and read the words silently as the music is played.)

OFFERING PRAYER: (Have the group sing one stanza of the hymn just read or the Doxology.)

October 17

THEME: *We Sing Together*

AS STUDENTS ARRIVE: Suggest that they find hymns of Christian fellowship or "togetherness" in their hymn books.

PRELUDE: The *Chorale* from the Fourth Movement of *Symphony Number Nine*, by Beethoven, or music of the hymn, "Joyful, Joyful We Adore Thee," which is an arrangement of the *Chorale*.

OPENING THOUGHT:

Music has been called the international language because all nations understand and enjoy it. Our prelude this morning was from Beethoven's *Ninth Symphony*. We chose it because Beethoven, who lived in the time of kings and during the dictatorship of Napoleon, believed in democracy. He insisted that people ought to work and rule together, and it is said that on the score of his *Ninth Symphony* he wrote the words: "Some day all men shall be brothers." The music of our hymn, "Joyful, Joyful We Adore Thee," is from this symphony.

HYMN: "Joyful, Joyful We Adore Thee"

SCRIPTURE: Psalm 98 (Before reading this Psalm, the reader may say that the Hebrews often sang together as they worshipped, as they journeyed, as they worked, even when in exile.)

HYMNS: A stanza each of several of the hymns of fellowship found by early comers.

STORY:

WE SING AS WE PLOW

Tom was sitting beneath a pine tree whit-

ting away so intently that he jumped when Fred approached him.

"What you doin'?" Fred asked.

"Makin' a pipe," Tom answered as he raised the instrument to his lips and played the first three notes of the scale. The third one was flat, so he began to make the hole a bit larger.

"Who larned ya?" Fred interrupted.

"Teacher at the Mission," said Tim, "Who ya think?"

Fred was silent as he watched the pipe maker. Fred's folks, you see, would have nothing to do with the Mission. Repeatedly Tom had tried to get Fred to join the boy's club but Fred's Pa wouldn't let him. Fred's folks didn't believe in the new fangled ideas the Mission was spreading. Why should he plant vegetables, he argued, when it was easier to grow corn? Other mountaineer farmers had learned at the Mission that vegetables were better for people than a diet of corn bread and molasses. Fred's Pa didn't believe in fixing up his cabin, either. He couldn't afford to because his mountain side farm paid so little. Other farmers had learned, at the Mission, to improve their property. They had formed a cooperative through which they worked together to farm their land, to buy and use farm machinery, to rebuild their cabins, to pasteurize their milk and to market their products.

Fred's family spent most of their spare time in quarreling. Other families gathered in the evening at the Mission to sing, play games and have discussions. Fred's people knew nothing about the world beyond their mountain valley. They could neither read nor write. Other families gathered around the radio at the Mission, used the Mission's magazines which they had learned to read, and learned what was going on throughout the world. Fred often heard them singing as they left the meetings, something about working together, singing together, praying together.

It was about these things that Fred was thinking as his sad eyes watched Tom's work. Tom felt sorry for Fred, but he said nothing. He had given up trying to get Fred to join his club.

The next day, however, Tom looked out of the window of the Mission and saw Fred making his way slowly across the playground. Sure enough, he entered the building. At first he stood bashfully against the wall looking on. He didn't sit down when the boys gathered near the piano for their "sing." He just stared at the three finished pipes that three boys were playing while the rest sang. After the sing the group broke up into several classes. Fred followed the boys who were carrying unfinished pipes. When the teacher offered him a piece of bamboo he took it eagerly and went to work.

Tom and Fred left the meeting arm in arm. They spent every spare moment, after that, working on their pipes. At first Fred's Pa tried to keep him from going to the Mission by finding something for him to do whenever there was a meeting. But Fred was quick and he usually finished the job and got away before his father knew he was gone. In time, however, his parents grew easier with him, for they noticed that he worked harder on the farm. He sang as he worked, and the rest of the family found themselves humming along with him. Imagine Fred's surprise, one night, when his father boasted to a neighbor:

"Oughta hear my boy play his pipe. Jest like my grandpa played his bagpipes."

It wasn't long until Fred got his folks to go to a "sing" to hear him play his pipe, and after that they became regular attendants at all the Mission gatherings. They learned the songs, joined the cooperative,

and practiced the motto of the Mission Farm School, "We Sing as We Plow."

As for Fred, perhaps he did inherit some musical talent from his Scottish ancestors, for he learned to play his pipe so well that he became a song leader and went about the valley leading sings and teaching the Negro spiritual that his people had learned to love so well: "Walk together, children, sing together, children, pray together, children."

SONG: "Walk Together, Children"

OFFERING: (The offering may be taken while "Walk Together, Children," is being sung.

The stanza, "Pray together, children, will then introduce prayer.

PRAYER: We thank thee, our Father, for music and the opportunity to sing together. May the time soon come when all people will know the joy of singing together. Amen.

October 24

THEME: *Together We Think of Those Who Suffer*

AS STUDENTS ARRIVE: A browsing table may contain pamphlets and pictures of refugees and refugee work.

PRELUDE: The music of "The Voice of God Is Calling"

OPENING SENTENCES (by a student):

The voice of God is calling
Its summons unto men;
As once he spoke in Zion,
So now he speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?²

REMARKS (by adult leader):

The words that we have just heard come from one of our hymns. Let's find it in our hymnals and look at the words carefully. We all know that there is much suffering in the world today. This hymn suggests that God is sorry when people suffer and that he calls us to relieve pain and misery. As we sing the third stanza (which begins, "We heed, O Lord, thy summons"), suppose we think together of ways in which we can answer God's call.

HYMN: "The Voice of God Is Calling," third stanza.

POEM: "The Peat Bog Soldiers"

In Germany there are many young men, imprisoned in concentration camps, charged with disloyalty to their government. This often means that they are Jews or have befriended Jews. Some of these prisoners work in peat bogs. Day after day they march to the swamps to spade up peat, a form of surface coal which is used for fuel. They are guarded by Nazi soldiers, imprisoned by miles of barbed wire. Their suffering at times must seem unbearable. But strange as it seems, they do not lose hope. They keep thinking that some day their country will be free again.

Not long ago someone heard the peat bog workers singing. He took down the words and the tune of their song, and when he got the chance, he gave it to the world. It is hard to imagine how this song was smuggled out of Germany, but we have it on a record sung by Paul Robeson. The melody is rather sad, and it has the rhythm of marching feet. As one hears it he cannot help feeling the suffering of those in concentration camps. Here are the words:

Far and wide as the eye can wander,
Peat and bog are everywhere;

² By John Haynes Holmes. Used by permission of the author.

Not a bird sings out to cheer us,
Oaks are standing gaunt and bare.

We are the peat bog soldiers,
We're marching with our spades to the bog.

Up and down the guards are pacing;
No one, no one can go through;
Light would mean a sure death facing;
Guns and barbed wire greet our view.

We are the peat bog soldiers,
We're marching with our spades to the bog.

But for us there is no complaining;
Winter will in time be past;
One day we shall cry rejoicing:
Homeland dear, you're mine at last!

Then we the peat bog soldiers
Will march no more with our spades to the bog.

RECORD: "The Peat Bog Soldiers" Columbia Record No. M 534-5, in the album, *Songs of Free Men*.

DISCUSSION: (Have students name other people who are suffering today in our own country and throughout the world.)

LITANY: (Explain that whenever the leader pauses, everyone is to pray: "Show us how to help those who are suffering.")

Leader: Father in heaven, as we think of the suffering people throughout the world, we think of those in concentration camps. (Pause.)

Group: *Show us how to help those who are suffering.*

We think also of the soldiers on battle fields. (Pause, Response.)

We think of the German Christians who are not free to worship and talk and think. (Response.)

And we think of the Japanese Christians, both in Japan and in our own country, who are suffering because they do not like what the Japanese military leaders are doing. (Response.)

We think of all suffering people everywhere: the starving Greeks, the poverty-stricken French, the beaten Filipinos, the many war orphans, the families of soldiers, and those who are grieving over the death of loved ones. (Response.)

In the name of Jesus who helped the suffering, Amen.

OFFERING: (The record, "The Peat Bog Soldiers," or the hymn, "The Voice of God Is Calling," may be played again.)

OFFERING PRAYER:

Accept these gifts, our Father,
May they bear
Love and care
To all thy needy children
Everywhere. Amen.

HYMN: "In Christ There Is No East or West"

October 31

THEME: *We Honor Those Who Worked Together for Others*

AS STUDENTS ARRIVE: Let those who come early make a list of great men and women who helped others.

PRELUDE: Music of the hymn, "Now Praise We Great and Famous Men"

CALL TO WORSHIP: Ecclesiasticus 44:1-10,15
Let us now praise famous men,
And our fathers that begat us.
The Lord manifested in them great glory,
Even his mighty power from the beginning.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Leaders of the people by their counsels. . . .
Wise were their words in their instruction:

Such as sought out musical tunes,
And set forth verses in writing:
Rich men furnished with ability. . . .
All these were honored in their generations,
And were a glory in their days.
There be of them that have left a name
behind them

To declare their praises.
And some there be, which have no memorial; . . .

But these were men of mercy,
Whose righteous deeds have not been forgotten. . . .

Peoples will declare their wisdom,
And the congregation telleth out their praise.

HYMN: "Now Praise We Great and Famous Men"

TALK (by an Intermediate):

THE REAL MEANING OF HALLOWE'EN

Our Hallowe'en customs come from two lands: that of the ancient Celts, Great Britain, and ancient Rome, or Italy.

The Celts worshipped the sun and held many festivals in its honor. One of these was called Samhain, which means Summer's End. It was held on the last day of October. In the evening bonfires were lighted on the hilltops and from these fires the Celts carried torches with which to light their hearth fires for the winter. These torch light processions were conducted with great care and much fear, for the Celts believed that the air was full of evil spirits. Sometimes these spirits blew out the flames; sometimes they set things on fire with them. It is possible that our customs of lighting Jack-o-lanterns, having lantern parades, dressing up in demon-like costumes, come from the Celtic festival of Samhain.

In ancient Rome, the first day of November was known as Feralia, and on that day people honored the martyrs who had died for noble causes.

When the Roman Christians entered Britain, the two ceremonies were gradually combined. In Britain the Roman Feralia came to be known as All Hallows or All Saints Day, and the evening before was called All Hallow Even or Hallowe'en.

Hallowe'en, then, is both a time for celebrating summer's end and a day for honoring great people.

TALK (by an intermediate):

WE HONOR GREAT PEOPLE

Since today is All Hallow or All Saints Day, and since we have been thinking, this month, about working together, it is appropriate that we honor great people who have worked together.

About 1376 a man named Gerhart Groot, who lived in the Netherlands, became concerned because only the priests and the monks did much to help others. He admired the way in which they lived and worked together, so he started an organization called "The Brothers of the Common Life," to which anyone could belong. The members shared everything they had and worked together to help children. They established numerous schools as they tried to help all children to learn to live Christian lives. Many famous people, such as Thomas á Kempis and Erasmus, were "Brothers of the Common Life."

If such an organization existed today, many people would belong. Muriel Lester would be a member, for she and her helpers in her settlement in London eat at a "common table" with the poor in that they eat nothing (such as butter) that the poor people cannot have. Kagawa, the Japanese Christian who was banished by his government, would belong because he has long insisted that people throughout the world should work together. Jane Addams would be a member, for she spent her life helping immigrants from many

lands to live-together happily. Many church school teachers would be worthy of membership, for they work together to help boys and girls. So we honor all who have worked together for others, and we resolve to do our best to be "Brothers of the Common Life," ourselves.

SONG: "Walk Together, Children"

Senior and Young People's Departments

By Raymond M. Veh*

THEME FOR OCTOBER: *Americans All.*

This unit of worship services is to help young people understand the several races which live in our midst. In the knowledge of a growing color consciousness is it not timely for us to consider the contributions these races have made to the development of this continent and our twentieth century culture? Possibly we can be ready, as the racial problem becomes more acute, with Christian reconciliation to effect a peaceful solution.

These worship materials need amplification by research in the almost exhaustless supply of books and pamphlets on each topic.

Motion Pictures

First Sunday: Americana. 11 min. Sound, \$1.50. Glances of such varied American scenes as Montana's Sky Trail, Yellowstone Park, old covered bridges and places of interest in Washington, D. C.

Fourth Sunday: The Day Is New. 10 min. 16 mm. Sound. An artistic presentation of a typical day in Mexico City. For review see July-August 1943 issue *International Journal* page 29.

Fifth Sunday: China and America. 1 reel (15 min.) Silent, 16 mm. \$1.50. Or ask denominational boards for films on missions to Orientals in the U.S.A.

Available through the Religious Film Association at denominational book stores or at 297 Fourth Ave., New York City.

October 1

THEME: *Rendezvous with Americans All*

PRELUDE: *Largo* from the *New World Symphony*, by Dvorak.

LEADER: GIFTS FROM MANY LANDS

The melody you have just heard is from Dvorak's *Symphony No. 5 in E Minor*. When Dvorak came to this country from Czechoslovakia in 1893, America was culturally still held in thrall by Europe. She discounted her own artists. Then came Dvorak, who told this great amalgam of diverse strains to look within for a national culture.

In his well-known symphony, Dvorak recorded his impressions of life on this continent. When he arrived he found Negroes, Indians, and new-stock European peoples mingling to produce "typical" Americans. He saturated himself with the spirit of Negro music and made a study of Indian musical themes. The result was this famous *E Minor*

* Editor, *The Evangelical Crusader*, Harrisburg, Pa.

THE OFFERING: (Taken as the song, "Walk Together, Children," is being sung)

PRAYER: We are glad, dear Lord, that through our offering we can help others. May we find many other ways to help build thy Kingdom of Love. Amen.

HYMN: "Forward Through the Ages"

Symphony. The second subject of the first movement is the one which calls to mind "Swing Low, Sweet Chariot." The memorable *Largo* is often mistaken for an American Negro melody because English words have been put to it and we know it as "Goin' Home." But the melody was original with Dvorak.

Let us think of our American life as the sum total of gifts from many national and racial groups. Crispus Attucks, a Negro, was the first American to die in the American Revolution. Haym Solomon, a Jew, advanced to the colonies large sums of money with which to carry on the war for liberation. The Scandinavians brought the log cabin that early Americans adopted. The English gave us our language and our basic laws. Irish and Chinese built most of our railroads. Negroes made possible the building up of a large part of our international trade. Alexander Graham Bell, a Scotsman, invented the telephone. Michael Pupin, a Yugoslav, perfected the tuning-in mechanism of the radio. Carl Schurz, German, fought for Civil Service. Jacob Riis, Dane, fought against the slums. And so the story could go on and on.

Is it not fitting for us now to sing of these workers of the past and present, builders all of America?

HYMN: "Hail the Hero Workers"

SCRIPTURE: Matthew 25:35-40

PRAYER: The Lord's Prayer (in unison)

FIRST PRESENTATION:

Across the Appalachian mountains in colonial days moved one of the most courageous and constructive migrations the United States has known. Out of the wilderness that is now Tennessee and Kentucky they carved their homes and their states. Negroes, 12,000,000 of them, dwell in the United States, the result of traffic in human lives, their presence here not of their ancestors' planning or choice. Mexican folk come lured by the hope of better living. The Japanese here on this continent are the result of a great immigration. The Indians, native to the land, live now on reservations, a forced migration due to the white man's determination to possess the land. French Acadians, driven from their prosperous farms on eastern Canadian shores, settled among the bayous of southern Louisiana. In western Pennsylvania are found the people of a great European immigration and their children and grandchildren.

Now we are Americans all! We have a rendezvous with the future. Would that we might sense our unity in Christ.

HYMN: "In Christ There is No East or West"

DUO PRESENTATION: (One person reads italicized portion, another the regularly printed portion.)

*A blind man said,
"Look at the hikes."
And I saw*

Rosenwald sowing the seeds of culture in the Black Belt,
Michelson measuring the odysseys of invisible worlds,
Brandeis opening the eyes of the blind to the Constitution,
Boas translating the oneness of mankind.

*A blind man said,
"Look at the dagos."
And I saw*

La Guardia shaping the cosmos of pyramided
Manhattan,
Brumidi verving the Capitol frescoes of
"Washington at Yorktown,"
Caruso scaling the Alpine ranges of drama
with the staff of song,
Toscanini enchanting earthward the music
of the spheres.

*A blind man said,
"Look at the chinks."
And I saw*

Lin Yutang crying the World Charter in
the white man's wilderness,
Dr. Chen charting the voyages of bacteria
in the Lilly Laboratories,
Lu Cong weaving plant-tapestries in the De-
partment of Agriculture,
Madame Chiang Kai-shek interpreting the
Orient and the Occident.

*A blind man said,
"Look at the niggers."
And I saw*

Black Samson mowing down Hessians with
a scythe at Brandywine,
Marian Anderson bewitching continents with
the talisman of art,
Douglass hurling philippics of freedom from
tombstones,
Private Brooks dying at the feet of Mac-
Arthur in Bataan.¹

HIDDEN SOLOIST: "I Bind My Heart This
Tide"

October 8

THEME: *Americans All—The Indian*

PRELUDE: *From an Indian Lodge*, Edward
MacDowell

CALL TO WORSHIP:

Driving northward along the winding road
that follows the Rock River in Illinois, one
suddenly turns a bend in the road, to find
himself face to face with a colossal figure
of an Indian. It is Lorado Taft's immortal
"Black Hawk," serene and stately, looking
down with folded arms upon the restless
throng. To us, amid our little hurrying ways
and days, it brings the sculptor's message.
We all need the "hint of eternity" in our
lives.

HYMN: "Be Thou My Vision"

SCRIPTURE: II Timothy 2:1-7

PRAYER:

PRAYER OF THE NAVAJO INDIAN
Lord of the mountain,
Hear a young man's prayer.
Hear a prayer for cleanness,
Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness,
Keeper of the clean rain,
Hear a prayer for wholeness.
Keeper of the paths of men,
Hear a prayer for courage.
Lord of the thin peak,
Keeper of the headlands,
Keeper of the strong rocks,
Hear a prayer for staunchness,
O Lord and spirit of the mountain.

MUSIC: Omaha Peace Song, "Down Through
the Ages Vast"²

POEM:

RED MAN'S SECRET

No more by secret fires do red men's feet
Dance wildly to the big drum's measured
beat,

¹ Section V of poem entitled "Rendezvous with
America," by Melvin B. Tolson. Printed in *Common
Ground*, Summer, 1942. Used by permission.

² *American Student Hymnal*, Appleton Cen-
tury Co.

Nor do they seek the winding forest trail
With stealthy footsteps, when the moon is
pale.

Now where the brave scout's swift feet used
to go
The rapid streams of city traffic flow.

But down the years are treasured legends
told
Of maidens fair, of chieftains wise and
bold;
Such tales as cause the hearts of youth to
glow

And conjure up the days when buffalo
Roamed wild upon the grassy western plain,
Where now are seen broad fields of waving
grain.

And though the heroes of those days are
gone,
Their bravery and courage still live on.

—ANGELIN O. BORK³

MEDITATION:

GOD MAKE ME BRAVE

Courage to the American Indian was the
supreme virtue. Timidity and cowardice were
signs of weakness. By long and patient dis-
cipline the Indian lad was trained to exhibit
courage. As a full-fledged warrior he faced
insuperable difficulties, yet was always ex-
pected to demonstrate indomitable courage.

Courage today is too often confined to the
physical realm. We laud demonstrations of
physical prowess. Yet is not moral and spiri-
tual courage the highest demonstration of a
person's inner heroism? That one who has
the courage to stand for convictions, for
truth, for heroic living and noble dying, if
need be, is the truly great person.

Courage is a favorite word of the Master's.
It was often upon his lips. To the man sick
of the palsy he said, "Son, courage!" To the
timid woman who touched the hem of his
garment he said, "Daughter, courage!" To
the frightened disciples on the stormy sea he
said, "Courage, it is I." On the eve of his
passion he said, "In the world ye shall have
tribulation: but be of good cheer; I have
overcome the world!"

The world today needs young men and
women who will heed the Master's call and
enlist as "good soldiers of the Lord Jesus
Christ." In the midst of paganism and world-
liness, in the face of low levels of life, in
the clash between righteousness and evil, the
whole troubled world waits for such a wit-
ness of courage and devotion and sacrifice as
Christians at their best have always shown.

Let us pray: "God make me brave."

SILENT PRAYER

HYMN: "March on, O Soul, with Strength."

BENEDICTION:

With beauty above me I lie down,
With beauty below me I lie down,
With beauty before me I lie down,
With beauty behind me I lie down,
With beauty all around me I lie down.

—NAVAHO CHANT

October 15

THEME: *Americans All—The Negro*

PRELUDE: *From Uncle Remus*, by Edward
MacDowell

SUGGESTED SPIRITUALS (sung by the group):

"Swing low, sweet chariot," "Lord, I want
to be a Christian in my heart," "Nobody
knows de trouble I see," "Steal away to
Jesus," "Go down, Moses."

PRAYER for Patience:

"O God, our Father, who art in heaven
and who art also upon the earth, we thank

³ Used by permission *The Evangelical Cru-
sader*.

thee that we can, all of us, of whatever race,
or color, or creed, look to thee and say "Our
Father," and know that thou dost love us
in spite of weaknesses and shortcomings and
failures. As thou art patient with us, help
us to be patient with one another in all
things.

"Help us, O Father, to be patient with
ourselves, with our own weaknesses, short-
comings, and imperfections, of which we
have many and of which we are deeply con-
scious. Help us that our faith fail not.

"Help me to be patient with my own race,
with their weaknesses and failures, which
are many, of which, too, I am very conscious:
help me especially to be patient with the im-
pactance of some of my own race.

"And help me, too, to be patient with the
white race with whom we live, with their
many failings and imperfections, their pre-
judgments and inconsistencies and, what
sometimes seem to many of us, their hypocrisies.
Help me to see more and more clearly
another's point of view along with my own.

"And then, O God, in reverence and faith
we ask, help us to be patient with thee, be-
cause we cannot always understand or ap-
preciate thy dealings with humanity, how-
ever earnestly and prayerfully we may try
—why thou tarriest so long to bring about
that peace and good will for which so many
of us yearn. We pray, not to see the distant
scene, but to be content with just a step—if
only thou dost lead. Amen."

—ROBERT S. MOTON⁴

LEADER:

The secret of the Negro's rise up from
slavery lies in the spirit of this expression
by one of them—"I will not let one pre-
judiced person or one million or one hundred
million blight my life. I will not let prejudice
or any of its attendant humiliations bear me
down to spiritual defeat. My inner life is my
own (no external difficulties will crush that)
and I shall defend and maintain its integrity
against all the powers of hell." No force of
oppression is sufficient to defeat this spirit.
Out of this spirit come many conquerors. We
shall hear a few of these speak in their own
language.

LIFE STORIES: Brief stories may be told by
department members of some of these fa-
mous Negroes: George Washington Carver,
Nathaniel Dett, Richard B. Harrison,
Willis J. King, Booker T. Washington,
Alexander Dumas, Robert Russa Moton,
Countee Cullen, James Weldon Johnson,
Paul Lawrence Dunbar.

QUARTET: "Were You There?" by H. T. Bur-
leigh

October 22

THEME: *Americans All—The Mexican*

The purpose of this service is to inform
us concerning the contributions made by
Mexicans to our American culture. If a
Mexican group lives in your community
possibly music might be furnished by some
talented member.

PRELUDE: "Before a Shrine," Reginald De-
Koven

CALL TO WORSHIP:

One is your Father, even he who is in
heaven;
And all ye are brethren
And he made of one every nation to dwell
on all the face of the earth;
All things therefore whatsoever ye would
that men should do unto you, even so do
ye also unto them,
And worship the Lord in truth and good-
ness.

⁴ Principal of Tuskegee Normal and Industrial
Institute. Used by permission.



\$2.50

← The undated topics are perforated at the top and may easily be removed and distributed to workers.

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THE WESTMINSTER PRESS
925-J Witherspoon Building
Philadelphia 7, Pa.

HYMN: "These Things Shall Be,—A Loftier Race"

SCRIPTURE: Psalm 8

SOLO: "In a Monastery Garden," Albert W. Ketelbey.

PRAYER for help in recognizing contributions of other nationalities.

LEADER:

CONTRIBUTIONS FROM LATIN AMERICA

To many of us, the Spanish influence in this country is one of Hollywood and popular orchestra fame. But is this the only realm in which our country has felt the Latin American influence? Three members of our group will explain some of the contributions of the Mexicans to our culture.

1. *Music*: Latin Americans in general are lovers of music, possessing an innate sense of rhythm and melody. From the classical work of the Mexican symphony orchestra under the direction of Carlos Chavez, whose compositions and conducting are known in this country, to the wandering troubadours who sing and play nightly in Haymarket Square in San Antonio, the Mexicans are a musical people.

Many of the songs composed by the Mexican immigrant express his experiences in this new country and his reactions to the new experiences with a fidelity and a naivete which make them a valuable source of information on his likes and dislikes, his hopes and disappointments. They constitute, taken together, a sort of collective autobiography.

The musical and artistic tendencies of the immigrant are indicated by the large number of homes in which phonographs and records can be found. Stringed instruments, such as guitars and mandolins are also popular, as is the player-piano in wealthier families.

2. *Art*: Mexican artists frequently depict Mexico's history and its struggle for independence. The symbolism is graphic, often stressing the past revolutions and the achievements secured by them. Fresco painting of this type is particularly well done by Clemente Orozco. Miguel Covarrubias is noted for painting the distinctive costumes of the peoples of various districts of Mexico.

Among Mexican painters Diego Rivera is perhaps the best known. His theories about what art should portray have influenced many of his contemporaries not only in his own country but in the United States as well. Rivera believes that art should change with the times and should not be bound by old, traditional patterns. He firmly believes that art should belong to the people, and therefore should be put in public buildings where all may see it. His murals depicting Mexico's life and problems, have been the result and may be seen in a number of educational buildings and palaces in Mexico, as well as in the United States.

3. *Architecture*: From California across to Florida the architecture of homes is often governed by the Spanish. The homes are generally low, rarely exceeding two stories. Some are even built around an open court called a patio. Wrought iron gates and balustrades and the extensive use of tile characterize them. In this country contacts with the Indians of the Southwest led to the building of many terraced pueblo-type homes. New Orleans, in Louisiana, shows much that is Spanish as well as French.

Recently the state of New Mexico has endeavored to use the Spanish style of architecture to the exclusion of anything else, and all public buildings follow this pattern.

Leader: These contributions of the Mexican to our culture are sometimes overlooked because unfortunate housing conditions,

poor school accommodations and gang-inspired crimes give our Mexican friends a poor chance to be good Americans. Ignorance of the law and a different standard of conduct account for many infractions. But we must also remember that many crimes credited to Mexicans can be traced to ignorance, injustice, language difficulties, and prejudice on the part of public officials. How can we remedy this situation?

INTERFAITH AND INTERRACIAL PROJECTS: Report of possible projects by young person, from Findings of the Christian Youth Council of North America, 1941⁵

HYMN: "In Christ There Is No East or West"
CLOSING PRAYER

October 29

THEME: *Americans All—The Oriental*

PRELUDE: *Ase's Death* by Edward Grieg

CALL TO WORSHIP:

GIVE ME WIDE WALLS

Give me wide walls to build my house of Life . . .

The North shall be of Love, against the winds of fate;

The South of Tolerance, that I may outreach hate;

The East of Faith, that rises clear and new each day,

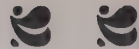
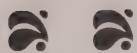
The West of Hope, that e'en dies a glorious way.

The threshold 'neath my feet shall be Humility;

The roof—the very sky itself—Infinity.

(Continued on page 35)

⁵ Pages 31-32 of *Build Today for a Christian World*, 10c. Order from denominational or council headquarters or from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois.



* AT THE GENERAL ASSEMBLY of the Presbyterian Church in the U.S.A., meeting in Detroit, the name Westminster Fellowship was approved as the covering name for the program and organization for young people of ages twelve to twenty-three years. A summer meeting held at Lake Geneva of representative young people and youth leaders from all sections of the church worked on plans to unify the various types of programs and organizations now existing in Presbyterian churches and to plan the purposes and program of the Fellowship.

* DESPITE THE DIFFICULTIES of replacing church buildings, many fires occurred last winter, most of which might have been prevented. The Interdenominational Bureau of Architecture has devised a two-page blank to be used by local churches in examining their buildings to prevent fire hazards. This will be sent on receipt of a dime or stamps to E. M. Conover, Director, 297 Fourth Avenue, New York 10, N. Y.

Personal Notes

* REV. CHARLES L. DINKINS of Selma, Alabama, is the new Secretary of the Religious Education Department, Sunday School Publishing Board of the National Baptist Convention, U.S.A., Inc. Mr. Dinkins will also serve as Director of Religious Education for the denomination, and as editor of *The Sunday School Informer*. He succeeds Dr. Marshall A. Talley, who has recently retired.

Mr. Dinkins has the A.B. degree from Oberlin College and is to receive the B.D. degree from Oberlin Divinity School in October of this year. He has majored in religious education and Bible. He has a fine record in scholarship and in pastoral experience. He comes from a prominent family, his father being the president of Selma University and his grandfather, also president of that university, being one of the founders of the National Baptist Convention. Mr. Dinkins' colleagues welcome him to the fellowship of leaders in religious education associated in the International Council.

DR. MARSHALL A. TALLEY, formerly Secretary of the Religious Education Department and Editor of *The Teacher and The Sunday School Informer*, retired early in the year on account of ill health. Dr. Talley's capable management of the magazines and his leadership in developing the B.T.U. Congress were eulogized at a meeting of the staff of the Sunday School Publishing Society. Dr. Talley was very active in the work of the International Council of Religious Education and was on its official legislative body. He is now serving in a pastorate.

* MR. A. F. SITTLOH of Richmond, Indiana died on June 5 after a brief illness. Mr. Sittloh was one of the Convention-elected members of the International Council of Religious Education. In all he served for twenty-seven years on the executive committee of the International Sunday School Association and of the International Council

which succeeded it. He was also a member of the Board of Trustees of the Indiana Sunday School Association. While in business in Denver he was a member of the Colorado State Sunday School Association for ten years. He attended the meeting of the International Council in February of this year. Mr. Sittloh was one of the most faithful of lay supporters of interdenominational work in religious education and his contributions to the movement will be long remembered.

* DR. BLANCHE CARRIER is now on the staff of the Northern California Council of Churches, to guide in setting up released time classes in religious education, as provided in the new California legislation. She will maintain her office at the Council headquarters in San Francisco. Dr. Carrier established the Dayton, Ohio system of weekday religious schools. She has written a number of important books in religious education and has taught in several colleges and seminaries.

* DURING THE FALL W. Roy Breg, Executive Secretary of Allied Youth, Inc., will speak in his 1000th high school. Since 1935 Mr. Breg has visited more than 950 educational institutions, speaking to nearly three-quarters of a million students. The purpose of Allied Youth is to provide young people with the facts they need to face the alcohol problem in its personal and social group phases.

State and County Council Happenings

* DR. FRANK ANDERSON, Executive Secretary of the Iowa Baptist Convention for the past seventeen years, has retired. Announcement has been made by the Board of Managers of the Convention on the appointment of Reverend B. H. Ward to this office. Mr. Ward has been serving as a director of promotion for the Iowa and Nebraska Baptist Conventions.

* DR. EDGAR H. STRANAHAN recently resigned as president of the Iowa Council of Religious Education. Dr. Stranahan has been associated with religious education work in Iowa, Indiana, and Kansas for the last twenty-five years. At various times he has served as president, and in various other capacities, in the Indiana and Kansas Councils of Religious Education. He recently accepted a call to serve the Minneapolis Friends Meeting as pastor. Dr. Stranahan was formerly dean of William Penn College at Oskaloosa, Iowa.

* THE KANSAS COUNCIL of Churches and Christian Education, at its June meeting, elected the following officers: president, John Zimmerman; vice presidents, J. H. Elrod and Ralph McEntire; secretary, Howard Haworth; treasurer, a layman of Wichita (to be named). After conferences with the Wichita Council of Churches, plans were laid to ask John W. Meloy to become

chairman of the administrative committee and of the staff. Plans were made to liquidate an indebtedness by September 1. The council also voted to employ a full-time director of religious education to carry out the work of the Kansas Council through the state. The Kansas Council of Churches and Christian Education is looking forward to an enlarged program and a greater field of ministry throughout the county and city councils of the state.

* THE OKLAHOMA CITY COUNCIL OF CHURCHES has called Rev. H. Parr Armstrong from the Central Christian Church in Kansas City, Missouri, as its executive secretary. Mr. Armstrong brings an unusually rich experience to this new task. He graduated from the University of Kansas in 1921 and holds the M.A. and M.R.E. degrees from Boston University, majoring in the field of administration of religious education, and the B.D. degree from the University of Chicago, in 1931. He has served pastorates in Brockton, Massachusetts, Maywood, Illinois, Tuscaloosa, Alabama, and was at the Central Christian Church in Kansas City, Missouri, from 1932 to 1943. He is the author of a book entitled *How to Pray*, a plan for private daily devotions.

* ANNOUNCEMENT has been made of the bringing together of the Federation of Churches and Religious Education organizations in the five boroughs of New York City, together with the Federation of Protestant Welfare Agencies. It is proposed that the name of the new organization shall be called the Protestant Council of New York City. The participating church, welfare, and religious education units sponsoring the new council are: the Greater New York Federation of Churches, the Brooklyn Church and Mission Federation, the Queens Federation of Churches, the Federation of Protestant Welfare Agencies, the Interdenominational Council of Religious Education on Released Time, Metropolitan Federation of Daily Vacation Bible Schools, Protestant Teachers Association.

* THE NEW JERSEY Council of Religious Education and the New Jersey State Council of Churches have been considering the merger of those two organizations with the United Council of Church Women in New Jersey. The Joint Committee has been at work, and a joint meeting of the executive boards of the three organizations is planned for early in September. At that time a proposed constitution for a new organization will be presented.

* REPRESENTATIVES OF TWENTY-FIVE Protestant churches in Fort Wayne, Indiana, recently organized the Fort Wayne Council of Churches. Mr. David Hogg, General Manager of the newspaper, *The Protestant Voice*, is president. The United Council of Church Women and the Fort Wayne Ministerial Association cooperated in forming the new organization.

* THE MASSACHUSETTS COUNCIL of Churches announced the recent organization of two local councils; one in Salem, with

the Rev. Lemuel K. Lord as president, the other in Fitchburg, Rev. Gilbert A. Potter, president. There are now thirty-five local councils of churches in Massachusetts.

* **THE KANSAS COUNCIL OF CHURCHES**, in cooperation with the Wichita Council, held a conference for Christian workers in camp and war industry communities. Representatives of one third of the centers in Kansas attended. The conference dealt with the problem of city-wide planning to meet the needs of an expanding community, and how to deal with uprooted peoples.

Coming Events

Meetings of Interest to Leaders in Religious Education

SEPTEMBER

6-8 National Convocation on the Town and Country Church, Columbus, Ohio
8-12 National Baptist Convention, U.S.A., Kansas City, Missouri

19-October 1. Ten area conventions, New York State Council of Churches

21-24 Minnesota School of Missions, House of Hope Presbyterian Church, St. Paul

26 Minnesota Council of Religious Education, 85th Anniversary Sunday

26-October 3. Religious Education Week

OCTOBER

1-2 Board of Christian Education Executive Department, Evangelical Church, Cleveland, Ohio

3 World-wide Communion Sunday

5 Protestant Episcopal Church, General Convention, Cleveland, Ohio

13-15 State Convention, Pennsylvania Sabbath School Association, Huntingdon

25-27 State Convention of Michigan Churches, Grand Rapids

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Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

Inter-American Films

(Continued from the July-August issue)

The following films are part of a group released by the Office of the Coordinator of Inter-American Affairs. Orders may be placed through the Coordinator's office, 444 Madison Avenue, New York City, or through member agencies of the Religious Film Association or other distributors. They are supplied on a service fee basis—50c for one film, 25c for each additional film in the same shipment.

South American Medley—Brazil. 10 minutes, 16 mm. Sound.

A travelogue which begins with the beautiful harbour of Rio de Janeiro. After a tour of the city a boat trip leads to various towns along the shores of the Amazon and the surrounding tropical jungles. From here the film goes to Santos, Brazil's great and rapidly growing industrial center. Among other interesting scenes is that at the Snake Farm, a center of medical research. The quality of sound in this film is not as good as might be desired so that parts of the commentary are difficult to understand. Otherwise the film is suitable for general recreational and cultural use.

Content: FAIR; Technical Quality: FAIR

Bounteous Earth. 10 minutes, 16 mm. Sound.

A sympathetic interpretation of a harvest festival in rural Mexico which abounds in human interest. The picture brings together a collection of scenes of the people, who, having finished the harvest, are ready for both thanksgiving and merrymaking. One section shows a group of farmers bringing their livestock to the local church to be blessed by the priest. Because it shows a type of life quite different from that to which Americans are accustomed it should be used with some discretion in order to make for understanding rather than to emphasize differences. But the theme of the thanksgiving should be familiar: The bounty of the earth

is given freely for all people. With the foregoing in mind, the film should be suitable for use with all ages.

Content: FAIR; Technical Quality: FAIR

Venezuela. 10 minutes, 16 mm. Sound.

A travelogue which takes the audience from the port of La Guaira on a picturesque trip through the Andes to the capital, Caracas, (founded in 1567). There are general views of the city, a country club, children dancing Venezuela's native dance, and a firemen's drill. The film ends with a salute to Simon Bolivar, father of Pan Americanism. Suitable for all ages in either cultural or recreational programs.

Content: EXCELLENT; Technical Quality: Good

☆ ☆ Current Feature Films ☆ ☆

Alibi (British film, distributed by Rep.) Margaret Lockwood, Hugh Sinclair. *Melodrama*. By using decoy to pry secret from girl entertainer who served as murderer's alibi, police uncover real perpetrator of crime. . . . Bizarre, unusual setting gives film atmosphere of mystery, but for most part this is routine detective material. **M**

Assignment in Brittany (MGM) Pierre Aumont, Susan Peters, M. Wycherly. *Melodrama*. Free Frenchman returns, poses as his double, collaborator now British captive, paves way for commando raid . . . Fair suspense in early portions, then goes overboard in portraying nazi bestiality, inhuman tortures, with gory details of raid as finale. *Harrowing*. **M**

At Dawn We Die (British film released by Rep.) John Clements, Conway Tearle. *Melodrama*, set in French seaport town, with underground group conducting sabotage, suffering reprisals, helping men flee to England, etc. . . . Given authentic air by statement that film is produced with help of Free French organization, this follows familiar pattern, has interesting characterizations. *Exciting "chase" fare*. **M**

Background to Danger (War.) Sidney Greenstreet, Peter Lorre, George Raft. *Melodrama*. American, Russian and German secret agents chasing each other all around Ankara and Istanbul. . . . Because of expertly maintained suspense, you don't notice until in retrospect how illogical and unmotivated most of the events have been. **M,Y**

Bombardier (RKO) Eddie Albert, Pat O'Brien, Anne Shirley, Randolph Scott. *Drama* of conflict between advocates of high-level and dive bombing, set against training school routine. . . . Training sequences interesting, informative, story hackneyed, theatrical, its final over-heroic exploits doubtless embarrassing to men in air service. *Exciting in part, but unconvincing*. **M,Y**

Boy from Stalingrad (Col.) Scotty Beckett, Darrel Hickman. *Melodrama*. Hollywood's story of how Soviet children, left behind in retreat, wreaked vengeance on nazis. If designed, as it would seem, for young audiences, this is a regrettable exploitation of fear and hate. *Heavy-handed*. **M**

China (Par.) Wm. Bendix, Alan Ladd, Loretta Young. *Melodrama*. American oil salesman trades with Japanese in China until experience with American teacher and Chinese pupils transforms him into hero for China. . . . Fails to live up to high purpose of foreword—to glorify Chinese resistance. "Hollywood" in conception, gruesome in detail, *disappointing*. **M**

Coney Island (Fox) Betty Grable, Geo. Montgomery, Cesar Romero. *Musical*. Romance about entertainers in cafés and shows bordering famous beach, set in early 1900's, featuring songs, customs of the period. . . . A cheap and tawdry tale, colorful and tune-ful, its enterprises not too ethical and its characters not too savory. *Routine* romance dressed in technicolor. **M**

Crash Dive (Fox) Dana Andrews, Anne Baxter, Tyrone Power. *Melodrama* extolling

exploits of submarine crew, with love story—the usual rivalry between officers on same ship—occupying considerable space. . . . Wildest technicolored adventures befall crew, which survives with incredible ease. On the pattern of "western" serials, with interesting information on the side. *Thrilling adolescent melodrama*. **M,Y**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Five Graves to Cairo (Par.) Anne Baxter, Eric von Stroheim, Akim Tamiroff, Franchot Tone. *Melodrama*. British corporal, left behind in retreat, takes place of dead nazi agent in desert hotel, learns secret of swift nazi advance from Rommel, escapes to foil it. . . . Wisdom of treating fiction as fact open to question. Freshly conceived in plot, convincing in atmosphere. *Suspenseful*. **M,Y**

Hangmen Also Die (UA) Walter Brennan, Brian Donlevy, Anna Lee, Dennis O'Keefe. *Melodrama*. Vengeance of nazis in Prague after murder of Heydrich while underground outwits relentless pursuit of perpetrator of deed. . . . "Chase" portions thrilling in suspense, although film is over-long. Nazis as usual exaggerated to point of caricature, and scenes of brutality abound. *Harrowing melodrama*. **M**

Hers To Hold (Univ.) Joseph Cotton, Deanna Durbin, Chas. Winninger. *Comedy*. Spoiled daughter of rich family pursues man of her choice to defense plant, goes to work there to meet him again, wins her desire. . . . Over-elaborateness again defeats aim to recapture charm of early Durbin films. A thin story brightened by deft direction and pleasant, although at times awkwardly inserted, songs. **M,Y**

***The Human Comedy** (MGM) Fay Bainter, Jack Jenkins, Van Johnson, Frank Morgan, Mickey Rooney. *Drama* of the goodness in the heart of humanity as it discovers the mystery of life, exemplified in everyday events in a small town—viewed chiefly through the eyes of three sons, aged five, fourteen, and twenty-one, in one small family. . . . Simply and unpretentiously done, unselfconscious and sincere, this is a beautiful setting forth of everyday life in terms of the screen. **M,Y,C**

Mission to Moscow (War.) Ann Harding, Oscar Homolka, Walter Huston. *Dramatization* of ex-ambassador Davies' reports from Russia, and his subsequent efforts to explain Soviet moves, warn of common dan-

ger from axis aggression. . . . Nature of subject required preponderance of dialogue and explanation, which makes film more a tract than a dramatic work. Sincere intent to increase appreciation of Russia laudable; hence, tendency to go overboard in apologetics, paint Davies as almost alone in approving Russia, fighting fascism, is unnecessary and regrettable. *A serious attempt that overshoots its mark*. **M,Y**

Mr. Big (Univ.) Gloria Jean, Donald O'Connor. *Musical*. Youngsters in music-theatre school rebel at "classics," present "swing show" of their own. . . . Noisy, artlessly done, this may appeal to young audiences which enjoy "jive." *Juvenile antics*. **Y**

Next of Kin (British film, officially produced, released by Univ.) *Drama* showing how "loose talk" by soldiers tipped off enemy to approaching commando raid, resulting in excessive fatalities. . . . Example of success in presenting factual, educational material in dramatic form to produce impressive effect. Combat portions convincing. *Objective, interesting*. **M,Y**

Pilot Number 5 (MGM) Steve Geray, Gene Kelly, Franchot Tone. *Drama*. Flashbacks explain valorous sacrifice of pilot as result of previous experience with fascism at home. . . . While local problem could have been more convincing, a step in right direction—recognition that fascist trends reside not alone with axis. **M,Y**

Prelude to War (Official U. S. Film) *Documentary*, originally designed for showing only to armed forces, assembled from United Nations and captured newsreels, showing rise to power of present enemy rulers, plans for domination, etc. . . . Detailed showing of training programs for axis youth most complete yet seen in newsreels. Over-simplifies causes (axis desire to dominate), neglecting to point to fascist trends elsewhere. *Effectively edited; so far as it goes, informative*. **M,Y**

Presenting Lily Mars (MGM) Marta Eggerth, Judy Garland, Van Heflin. *Musical*. Phenomenal and successful efforts of stage-struck Indiana girl to impress famous producer with her talents. . . . In trite plot Lily wins all with improbable ease, to the tune of elaborate settings, staged spectacles, comic ruses. *Tuneful, pleasant, very frothy*. **M,Y**

***Saludos Amigos** (Disney; RKO.) *Cartoon* recounting adventures of Goofy and Donald Duck in South America, plus a sequence introducing Pedro, the brave little mail plane, in his first trans-Andes flight. . . . Cartoon portions are good-humored, spontaneous, presented without condescension; with Donald and Goofy the butt of most of the pranks. *Entertaining; respectful of Latin American customs and people*. **M,Y,C**

Somewhere in France (British film) *Melodrama*. Adventures of British foreman who goes to France during debacle of 1940 to recover vital secret machine. . . . Stands out in simplicity and casually created suspense among numerous Hollywood efforts on similar lines which lack conviction because they go

(Continued on page 39)

Graded Curriculum and General Program Materials

Published from April 15 to July 15, 1943

THIS LIST includes annotated references to fifty-six publications just released by twelve publishing houses. Each age level is represented, so leaders should find here valuable suggestions for enriching their programs for the new year. The general section also includes interesting materials, two of them planned especially for leaders themselves.

Editors and publishers cooperate with the Department of Research in making available these quarterly lists in the September, December, March, and June issues of the *Journal*. The December 1938 number carried the first list of this series. Previous issues of the *Journal* are available at fifteen cents per copy.

To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery Children

LLOYD, MARY EDNA. Part 4, *My Book for Summer*. Nashville, Graded Press, 1943. 48 p. \$.15.

Pictures and stories for nursery children. Suggestions for parents and leaders.

B. Primaries

BETHANY GRADED LESSON SERIES. Third Year, Summer Quarter. Hazel A. Lewis, *Doing Our Share at Home, Finding Out About Our World, We Like to Remember*. Bible Leaflets, 13 four-page, \$.12. Activity Materials Set, \$.12. Teacher's Quarterly, 112 p., \$.35. Message to Parents, 4 p., \$.25 a dozen. Picture Set, \$1.00. St. Louis, Christian Board of Publication, 1943.

EDDY, LOIS B. *Friends at Home and in the Community*. New York and Nashville, Abingdon-Cokesbury Press, 1943. 89 p. \$.50.

Vacation church-school unit to help primary children to experience and contribute to active good will and friendly living in church and community.

GRADED PRIMARY SERIES. Vol 5. No. 4. Unit IX, *God's Children Around the World*. Unit X, *When Jesus Was a Boy*. Unit XI, *Learning About Our Bible*. Primary Bible Leaflets, 13 four-page leaflets, \$.15. Primary Handwork Set, \$.12. Kansas City, Missouri, Nazarene Publishing House, 1943.

KEISER, ARMILDA BROME. *Learning from Jesus*. Boston and Chicago, Pilgrim Press, 1943. 163 p. Cloth, \$1.25.

Five weeks' course of two units: At School with Jesus, and Following the Great Teacher. Activities include putting into practice Jesus' teachings. In Cooperative Series of Vacation Church School Texts.

OSTEN, ELLA O. *Boys and Girls in Bible Times*. Pupil's Workbook, 1943, 32 p., \$.30 per copy—in dozen lots \$.25 per copy. *Teacher's Manual, 1942, 89 p., \$.50. Columbus, Ohio, Wartburg Press.

Fifteen-lesson, one-semester unit for Primary III, Text in Weekday Church School Series, American Lutheran Conference.

WARD, MARGARET SHERWOOD. *Working with God in His World*. Philadelphia, Judson Press, 1943. 207 p. Cloth, \$1.50.

Four weeks', two-unit study: Knowing God Better, and Living and Learning in God's World. One of Cooperative Vacation Church School Texts.

C. Primaries, Juniors

BOWNES, DORIS E. *What Is My Place in the Community?* New York, National Council, Protestant Episcopal Church, 1943. 24 p. \$.25.

Six-session, third-fourth grade teaching guide on a child's place in the life of the community. Activity suggestions, source materials, and session plans. No pupil's leaflets.

COOKE, DOROTHY IRMA, and BROWN, JEANNETTE PERKINS. *A Guide for Teachers*. Boston, Beacon Press, 1943. 67 p. \$.75.

To supplement Bertha Stevens' *How Miracles Abound*. For church school teachers who wish practical suggestions for ways of using Sunday by Sunday information given by Miss Stevens.

COOKE, DOROTHY IRMA, and FAHS, SOPHIA L. *How Miracles Abound*. Leaflets, Second Half Year, Boston, Beacon Press, 1943. \$.75.

Twenty children's leaflets for second half of year's work with *How Miracles Abound* by Bertha Stevens. Deal with: snails, goldfish, crystals, our hands, seeds, flowers. First set of leaflets and leader's book were announced in June 1942 *Journal*.

CORDING, RUTH B. *A Dictionary of the Church Year*. New York, National Council, Protestant Episcopal Church, 1943. \$.10.

Source material for a class using the unit, *What Is the Church Calendar?*

CORDING, RUTH B. *What Is the Church Calendar?* New York, National Council, Protestant Episcopal Church, 1943. 40 p. \$.25.

Ten-session, third-fourth grade teaching guide on the Church year. Activity suggestions, source materials, and session plans. Includes a Dictionary of the Church Year for class use, single copies ten cents.

FAHS, SOPHIA L. *Leading Children in Worship*. Boston, Beacon Press, 1943. 26 p. \$.35.

Ten services, prepared in connection with study of nature outlined in Bertha Stevens' *How Miracles Abound*. May be used in worship services, however whether or not this particular nature course is studied.

MAULL, GERTRUDE E. *What Do We Do in Church?* New York, National Council, Protestant Episcopal Church, 1943. 31 p. \$.25.

Six-session, third-fourth grade teaching guide on what people do when they worship and why. Activity suggestions, source materials, and session plans. No pupil's leaflets.

NICHOLSON, HELEN F. *What Do We Find in Church?* New York, National Council, Protestant Episcopal Church, 1943. 32 p. \$.25.

Eight-session, third-fourth grade teaching guide on church furnishings. Activity suggestions, source materials and session plans. No pupil's leaflets.

Thoughts of God for Boys and Girls. Hartford, Connecticut Council of Churches and Religious Education. Published quarterly. 80 p. \$.15; 25 or more copies, \$.13 each.

Provide Christian interpretation of experiences of boys and girls throughout the year. Quarterly devotional booklets written as guides for daily family worship. Contain stories, poems, prayers, pictures and hymns for each day during a given period. For use in family and church groups where there are children six to twelve years of age. Summer number now available; fall issue ready soon.

D. Juniors

ALLEN, BEATRICE ELIZABETH. *Let's Use Our Talents*. New York, National Council, Protestant Episcopal Church, 1943. 32 p. \$.25.

Six-session, fifth-sixth grade teaching guide on our duty to ourselves. Activity suggestions, source materials, and session plans. No pupil's leaflets.

BETHANY GRADED LESSON SERIES. First Year, Summer Quarter. Lucy King DeMoss, *Choosing Things to Do, God's Laws for Living*. Bible Study Guide for Juniors, 48 p. \$.20. Activities Resource Materials set, \$.50. Teacher's Quarterly, 107 p., \$.35. Message to Parents, 4 p., \$.25 a dozen. St. Louis, Christian Board of Publication, 1943.

BLAND, ALICE C. *Let's Be Neighbors*. New York, National Council, Protestant Episcopal Church, 1943. 32 p. \$.25.

Six-session, fifth-sixth grade teaching guide on Christian relations to others. Activity suggestions, source materials and session plans. No pupil's leaflets.

CLOSELY GRADED CHURCH SCHOOL COURSES. Course IV, Part 4. Ruth Francis, *In Wisdom and in Stature*. Course V, Part 4. Barnett Spratt, *The Way of Good Will*. Course VI, Part 4. Florence Martin, *Our Father's Business*. For each course: Pupil's Work and Study Book, 64 p. \$.20. Teacher's Manual, 96 p., \$.35. Nashville, Graded Press, 1943.

FEICE, FLORENCE SHEARER, *The Story and Work of the Methodist Church*. New York and Nashville, Abingdon-Cokesbury Press, 1943. 93 p. \$.50.

Vacation church-school unit to acquaint juniors with story of founding and growth of The Methodist Church so they will feel a challenge to take part in continuing the work.

MC Henry, HELEN W. *Let's Know Our Hymnal*. New York, National Council, Protestant Episcopal Church, 1943. 35 p. \$.25.

Ten-session, fifth-sixth grade teaching guide to get acquainted with the church hymnal. Activity suggestions, source materials, and session plans. No pupil's leaflets.

MCLEAN, ROBERT N. *Tommy Two-wheels*. New York, Friendship Press, 1943. 127 p. Cloth, \$1.00; paper, \$.60. *Will You Help Tommy?*

Story book of adventures in friendship of Tommy, an English evacuee, among people of following backgrounds on his newspaper route: Japanese, German, Negro, and Chinese.

TWIGGS, EMMA J. *Let's Use the Bible*. New York, National Council, Protestant Episcopal Church, 1943. 24 p. \$.25.

Ten-session, fifth-sixth grade teaching guide for using the Bible. Activity suggestions, source materials, and session plans. No pupil's leaflets.

WARREN, MARY SHERBURNE. *Understanding God's World*. Boston and Chicago, Pilgrim Press, 1943. 181 p. Cloth, \$1.25.

Four weeks' course of two units: The Physical World We Live In, and The People in Our World. Includes list of resource materials and bibliography. In Cooperative Series of Vacation Church School Texts.

YOUNG, FRANCES M. *The Church's Children in Grades V and VI*. New York, National Council, Protestant Episcopal Church, 1943. 32 p. \$.25.

Helps for teachers of fifth- and sixth-grade children, dealing with objectives, psychology, activities, equipment, difficulties measuring progress and other essential items.

E. Leaders

ROORBACH, ROSEMARY K. *Teaching Children in the Small Church*. Nashville, Methodist Publishing House, 1943. 91 p. \$.20.

Seeks to help teachers to understand task of teaching—how to plan work; to enrich programs in churches with limited space and equipment; and how to experience vital Christian living in terms of Jesus' teachings.

II. Religious Education of Juniors, Intermediates

FLYNT, FAYE DEBECK. *Teacher's Guide for Use with "Boys and Girls Learning About Alcohol"*. New York and Nashville, Abingdon-Cokesbury Press, 1943. 30 p. \$.25.

For teachers in weekday church schools using textbook *Boys and Girls Learning About Alcohol*. Suggests how material for possible twenty-five session unit may be condensed into ten-session unit.

WOODCOCK, IRENE, and BECKETT, HELEN. *A First Workbook on the Offices of Instruction*. Pupil's Workbook, \$.70. Leader's Guide, \$.30. Louisville 1, Kentucky, Cloister Press, 1943.

Explains Offices of Instruction as in the Book of Common Prayer. Gives a wide knowledge of the Church, its teachings and practices. Full year's course for children of confirmation age.

III. Religious Education of Young People

A. Intermediates

ARMSTRONG, MARION C., and HAZELWOOD, LOLA. *Using My Bible*. New York and Nashville, Abingdon-Cokesbury Press, 1943. 32 p. \$.20.

Elective unit, containing material for teachers and pupils on such as: using the Bible in worship and in learning to serve God, using Bible story and drama; the Bible and Bible lands.

COBB, MARGARET B. *Everything Counts*. New York, Friendship Press, 1943. 127 p. \$.50.

Session plans, interest activities, projects, dramatic episodes, and paragraphs interpreting the missionary's varied service in other countries. Course to help leader and group see their share in world-wide program.

COLE, ORMA JEANNE. *What Jesus Said*. St. Louis, Christian Board of Publication, 1943. 32 p. \$.25

Six-session study and work book for use in expanded sessions, vacation church schools, camp programs and special interest groups. To help youth discover basic Christian teachings.

MINARD, HERBERT L. *What It Means to Be a Christian*. St. Louis, Christian Board of Publication, 1943. 32 p. \$.25.

Six-session study and work book for use in expanded sessions, vacation church schools, camp programs and special interest groups. To help youth discover basic Christian teachings, as they solve every-day problems.

WILLIAMSON, MYRTLE. *Jesus Christ, Hero of History*. Richmond, Virginia, John Knox Press. 1943. 63 p. \$.75.

Ten-session unit for Pioneers (intermediates) in vacation or weekday church schools. Directed Bible study and related activities, worship, recreation. Based on Mark's story of Jesus.

WOOLERY, FRANCES. *When Jesus Lived in Nazareth*. St. Louis, Christian Board of Publication, 1943. 31 p. \$.25

Six-session study and work book for use in expanded session, vacation church schools, camp programs and special interest groups. To help youth in a study of Jesus' boyhood.

B. Intermediates, Seniors

JENNESS, MARY. *Climbers of the Steep Ascent*. Reader, \$.90. Teacher's Guide, \$.50. Louisville 1, Kentucky, Cloister Press, 1943.

Twenty sketches of great Christian adventurers.

C. Seniors, Young People

BAKER, RICHARD TERRILL. *The Trumpet of a Prophecy*. New York, Friendship Press, 1943. 165 p. Cloth, \$1.00; paper, \$.60.

Story of a Young People's Fellowship that became interested in Christian ventures around the world and discovered ways to share in the world-wide program of the Church.

SIMON, EMILY PARKER. *Strong as the People*. New York, Friendship Press, 1943. 165 p. Cloth, \$1.00; paper, \$.60.

Pictures the social and religious life of people coming to the United States from other countries, and interprets problems faced as they seek to make their contribution to America.

WORKMAN, JAMES W. *Youth Are Stewards*. Nashville, Methodist Publishing House, 1943. 43 p. \$.15.

Discusses what "steward" means: stewards of health, of thought and of time; stewards at home, school, church; and, the stewardship of work and money, and stewardship in the Bible.

D. Young People

MORGAN, WILLIAM HENRY and MORGAN, MILDRED INSKEEP. *Planning for Marriage*. New York, Association Press, 1943. 85 p. \$.50.

Outlines for ten discussion periods for young men and women on following topics: why and how to study marriage, economic and social factors affecting youth's plans for marriage, family, and family and personal resources for marriage. Includes readings, and bibliographies for supplementary study.

IV. Religious Education of Young People, Adults

BROOME, EDWIN C., JR. *An Open Door to the Bible*. Boston, Beacon Press, 1943. 43 p. \$.25.

This study, a thorough revision of Gannett's *A Wicket-Gate to the Bible* (1907), incorporates results of modern research in this field. An introduction to a scholarly study of the Bible.

DAWBER, MARK A. *America's Changing Frontiers*. New York, Friendship Press, 1943. 30 p. \$.15.

The story of home missions in action to meet war-time emergencies.

LAUBACH, FRANK C. *The Silent Billion Speak*. New York, Friendship Press, 1943. 201 p. Cloth, \$1.00; paper, \$.60.

Popular account of the movement that grew out of Dr. Laubach's pioneer work in the Philippines against illiteracy—one of the most creative Christian ventures of our time.

MILLER, KENNETH DEXTER. *We Who Are America*. New York, Friendship Press, 1943. 181 p. Cloth, \$1.00; paper, \$.60.

Giving facts about the immigrants of another day and their descendants, this book points out the task of the Church in creating a genuine unity of all Americans.

PURDY, ALEXANDER C. *Jesus as His Followers Knew Him*. Boston and Chicago, Pilgrim Press, 1943. 95 p. \$.50.

Study guide for a course, demonstrating that Jesus' life and teachings have vital significance in this transition period of world history both in meeting needs of individuals and of building a new social order.

SMITH, ROY L. *The Bible and the First World State*. "Know Your Bible Series" Study No. 2. New York and Nashville, Abingdon-Cokesbury Press, 1943. 64 p. \$.25.

The Assyrian crisis in eighth century B.C. and rise of four great prophets—Amos, Hosea, Isaiah, and Micah—with their political, social, economic, and religious backgrounds, presented in question and answer form.

SMITH, ROY L. *How Your Bible Grew Up*. "Know Your Bible Series" Study No. 1. New York and Nashville, Abingdon-Cokesbury Press, 1943. 64 p. \$.25.

How the various books of the Bible came to be written to meet the needs of their times and how it acquired its present form. Presented in question and answer form.

SMITH, ROY L. *Writing Scripture Under Dictators*. "Know Your Bible Series" Study No. 3. New York and Nashville, Abingdon-Cokesbury Press, 1943. 64 p. \$.25.

Seventh-century writers of scripture—Zephaniah, Nahum Habakkuk, Jeremiah, and author of Lamentations, with emphasis upon their faith and toil under adverse conditions. Presented in question and answer form.

WISER, WILLIAM H. and WISER, CHARLOTTE V. *For All of Life*. New York, Friendship Press, 1943. 182 p. Cloth, \$1.00; paper, \$.60.

This study gathers up stories of pioneering ventures, that bring the gospel to bear on all of life, and suggests new ranges of thought on the Christian world mission for the post-war era.

V. Religious Education of Adults

DE BARDELEBEN, MARY. *God and the Problem of Suffering*. New York and Nashville, Abingdon-Cokesbury Press, 1943. 72 p. \$.25.

Five studies of Old Testament interpretations of the problem of suffering with special emphasis on Jeremiah and Job. The sixth study interprets suffering in the light of the

Cross. Particularly but not exclusively for women's groups.

HUTCHINSON, PAUL. *Durable Peace—How?* New York and Nashville, Abingdon-Cokesbury Press, 1943. 47 p. \$15.

Eight-session unit to give adults a knowledge of factors creating world conflicts, an understanding of needs of nations, and a basis for requiring of political leaders that certain principals be the basis of the peace.

VI. General

A. Drama

BATTLE, EDITH KENT. *Forward—Together.* Nashville, Methodist Publishing House, 1943. 12 p. \$10; 12 for \$40; 100 for \$2.75.

Program for Rally Day and Church School Day. Detailed suggestions for planning and preparation of the program. Words and music of several children's hymns included.

B. General

BAKER, RICHARD T., editor. *The Church and World Order. Today's Jobs for Tomorrow's World.* New York and Nashville, Abingdon-Cokesbury Press, 1943. 48 p. \$15.

Reports of seminars to the conference on Christian Bases of World Order, Delaware, Ohio, March 8-12, 1943. Summarizes seminar findings. Includes number of suggestions for Christian action.

C. Leaders

Self-Training for Teachers. New York, National Council, Protestant Episcopal Church, 1943. 16 p. \$05.

Shows how the Christian education age-level guides for teachers may be used to advantage by individual teachers or by groups of teachers without expert leaders.

SIMPSON, J. FISHER. *The Workers' Conference.* Nashville, Methodist Publishing House, 1943. 32 p. \$10.

Describes the worker's conference, giving suggestions as to how to plan the programs, conduct the meeting, and so forth. Includes several suggested programs for workers' conferences.

D. Visual Aid

Makers of the U. S. A. New York, Friendship Press, 1943. \$25.

This illustrated map in color measures 34½ by 22½ inches. Good piece of visual material on the subject of the Church and America's peoples.

Senior and Young People's Departments

(Continued from page 29)

Give me wide walls to build my house of Life.

—ANONYMOUS

HYMN: "When Wilt Thou Save the People?"
SCRIPTURE: Matthew 5:43-45a; 26:36-39, 45, 46. (In modern version)

MEDITATION:

THE PERSON IN A DIFFERENT SKIN

I am the person who was born to live in a skin with a different color from yours.
I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hands of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But, underneath I am just like you.

"Patriotism isn't enough!"

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When my children lose their fair chance at life and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world that you and I can make more Christian than we have found it.

I am the Person in a Different Skin.

—PERCY R. HAYWARD

TALKS:

CITIZENSHIP FOR ORIENTALS

Christians in the Orient see the United States denying citizenship to both Chinese and Japanese through the Oriental Exclusion Act. Such racial discrimination does violence to the Christian view of one humanity under God, is contrary to the democratic principles upon which the United States was founded, and is contrary to proven scientific facts. One effective way of applying Christ's teachings to the building of a Christian world order would be the removal of this barrier to friendship, particularly to friendly countries. America dare not let her "reservoir of good will" run dry in the Orient. Already resolutions have been framed to permit Congress to take this step. If supported it will be an aid to the maintenance of good will toward this nation, and toward Christian missions. Let us express our convictions on this matter to Congressmen and voters. (See current sources for more information.)

AIDING JAPANESE IN RELOCATION CENTERS

(See talk on "The Japanese Problem," page 31 of the January 1943 *International Journal*. For more recent information, write to the War Relocation Authority at 226 West Jackson Boulevard, Chicago, to the American Friends Service Committee, 20 South 12th

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LOSING HYMN: "Lift Up Our Hearts, O King of Kings"

BENEDICTION

New Books

One Lord, One Faith. By Floyd V. Filson. Philadelphia, Westminster Press, 1943. 256 p. \$2.00.

With a view to supporting the thesis that "the Primitive Church faithfully preserved the essentials of the mind and message of Jesus," Professor Filson presents the evidence with the clarity and "sweet reasonableness" that have characterized his former publications. One gets the impression that Dr. Filson has been concerned to allay the fears of those who distrust higher criticism. If anyone can achieve this end, he should be able to, for he knows the difference between wheat and chaff.

This book should prove valuable to pastors and to others who wish to review the findings of scholarship with regard to the thought and life of the early church before Paul placed his stamp upon it.

H. J. S.

Finding Your Way in Life. Edited by Sidney A. Weston. New York, Association Press, 1942. 134 p. \$1.50.

How to face life experiences—whether they be concerned with eating salad or the post-war world—is the theme of this slim volume written by thirteen well-known leaders.

Mrs. Eleanor Roosevelt talks about developing one's personality; Dorothy Canfield Fisher reminds one of the importance of good books in personal growth; Emily Post points up the common sense aspects of good manners; Goodwin Watson gives pertinent suggestions about the kind of education every boy and girl is likely to need for the years ahead. Other chapters, by equally well qualified authors, discuss recreation, the making of friends, choosing vocations and gettings jobs, the value of character, developing leadership power, and the kind of a world we want to live in.

The chapters may be read individually or, more profitably, talked over in a group of friends. A good book to put in the high school library or on the browsing table.

H. F. S.

Learning to Care for Children. By Dorothy E. Bradbury and Edna P. Amidon. New York, D. Appleton-Century Company, 1943. 149 p. \$96.

Many high school boys and girls are taking care of younger brothers and sisters and the neighbor's children during these days when grown-ups are hard at work. There has been little material to put into the hands of the high school boys and girls to help them with this important work. This book answers that need. Vivid, interesting discussions and illustrations of situations are given in simple language and helpful style. It describes how to help a child enjoy his world, grow in self-control, avoid the difficulties of quarreling, jealousy, fear, and so on; and to establish the normal routines of life.

This book will prove a real help to all church leaders of children who want a graphic presentation of ways to use the experiences of children in developing better ways of living.

R. E. M.

The Historic Church and Modern Pacifism. By Umphrey Lee. Nashville, Abingdon-Cokesbury Press, 1943. 248 p. \$2.00.

Umphrey Lee has given us a book of deep interest to pacifist or non-pacifist. He has delved into the sources to help answer the question "What should be the attitude of the Christian toward war?" However one answers the question, an understanding of the historical background of the ethical problems of war and peace is necessary. This book provides a wide background.

Dr. Lee begins by examining the sayings of Jesus, and traces attitudes toward war and peace from Paul through Constantine; Reformation churches and the Reformation, changing world conditions, Anabaptists and Quakers, the evangelical movement, the social gospel and modern pacifism are dealt with. Dr. Lee has given us the history of an idea of value to everyone whether he is a pacifist or not. It is the presentation of the growth and development of the problem of pacifism within the tradition of Christian thinking and action rather than an argument for a position. Pertinent reading for these times.

J. B. K.

The Legal Aspect of Weekday Religious Education in Illinois. By P. Henry Lotz. St. Louis, Missouri, Bethany Press, 1943. 20 p. \$25.

The reviewer is delighted with this compact pamphlet. We have long wanted just this kind of help. There are sections on Article I of the Bill of Rights, the Oregon Case, the Separation of Church and State, Enabling Acts and an excellent Summary of Principles. Although considerable of its content has to do with law, opinion and practise in one state, it has almost equal value for other states. The pamphlet is well organized, clearly written and carefully documented. Were it not that the author has so definitely demonstrated his ability in the field of Christian education, we would be tempted to say that he should have been a lawyer. The pamphlet is privately printed—another reason for our indebtedness. We hope it will have wide use. It may be ordered from the author, who is pastor of the Methodist Church at Toulon, Illinois.

E. L. S.

Successful Church Publicity. A Guide-book for Christian Publicists. By Carl F. H. Henry. Grand Rapids, Michigan, Zondervan Publishing House, 1943. 226 p. \$2.00.

Years of study, class room discussion, and the practical application of ideas and plans in actual laboratory use in many churches by Professor Henry, make this reviewer feel that in this book is to be found most of the answers that pastors and community committees are seeking in the whole new and important field of public relations. In an interesting and adequate manner, Professor Henry traces the progress of religious journalism from its earliest times to the present day. His illustrations are excellent and most practical. This is definitely a "must" book for pastors and church publicity committees.

P. C. L.

Life Out There. A Story of Faith and Courage. By Johnnie Bartek. New York, Charles Scribner's Sons, 1943. 117 p. \$1.75.

Twenty-three-year-old Sergeant Johnny Bartek gives his version of the 21-day "trip" of Captain Rickenbacker's party in the Pacific. Johnny was the boy with the New Testament. This is his story, as told in his own unaffected words to Austin Pardue, Dean of St. Paul's Cathedral, Buffalo, New York, during his last three days of furlough before returning to active duty. It is a vivid account of how the seed of faith sown in Johnny by his simple Czechoslovakian parents matured—in the midst of an experience that "tried the souls" of older and tougher men than he—into a firm conviction of the power and love of God. The book covers not only the events of the trip, but the events of Johnny's life as he looks upon them in the light of his new set of values.

M. T.

The Small Community, Foundation of Democratic Life. By Arthur E. Morgan. New York, Harper and Brothers, 1942. 312 p. \$3.00.

One of the greatest issues facing our time is the preservation and perfecting of the small community. Dr. Morgan makes a strong case for the recognition and importance of the small community in American life. He is concerned with the desires of men to enhance their appreciation of day to day living and their struggle in a mechanized environment, to preserve basic human values. The book deals with relations of small communities to larger social units and forms and methods of community organization. It is a survey and a source book for community leaders. It ought to be read by all pastors and denominational and inter-denominational leaders interested in working in small communities.

J. B. K.

Preaching the Word of God. By Morgan Phelps Noyes. (Lyman Beecher Lectures for 1942) New York, Charles Scribner's Sons, 1943. 219 p. \$2.00.

Dr. Noyes aptly labels this book "Studies in the Spirit of the Christian Ministry." He sets forth what the ministry at its best should be. Here is a source of inspiration, written with deep spiritual insights about the preacher as pastor, friend, counselor, administrator, liaison officer between church and community and the local church and the church at large, and as a teacher. A concluding section deals with the relationship between preaching and worship. It deals with issues of the day. This ought to be a *must* on every pastor's reading list this fall.

J. B. K.

God Lives in Homes. Meditations for Mothers. Prayers of a Modern Family. By Lulu Snyder Hamilton. St. Louis, Missouri, Bethany Press, 1942. 64 p. \$50.

Growing out of the practice of one Christian family of six to catch important occasions in the life of the family as times for a meaningful worship experience, these meditations for the Mother and prayers for the family circle have a reality and simplicity

which are refreshing. As helps to give spiritual meaning to family experiences and as sources for family and personal worship, they are valuable; also as an appropriate gift booklet for every bride.

H. C. M.

How to Make Friends for Your Church. A Manual on Public Relations. By John L. Fortson. New York, Association Press, 1943. 186 p. \$2.00.

Pastors and laymen alike find in this book the answers to many problems that confront our churches today in the building of strong programs. The author and his collaborators have drawn upon their wide and varied experiences in the field of public relations in presenting scores of concrete ideas and plans that can be used by individual churches and "churches in cooperation" in the cities and towns of America. If this book is carefully read and the suggestions widely used, Protestantism in the United States will make new strides in reaching and holding the 42,000,000 men, women and children now outside our churches.

P. C. L.

A Guide for Church School Teachers.

By Randolph Crump Miller, Louisville, Cloister Press, 1943. 123 p. \$1.25.

Though written with the Episcopalian reader in mind this book is equally valuable to teachers of any denomination. It would be difficult to find a more effective brief presentation of the background, problems, outlook and methods of present-day Christian education. The author does not attempt comprehensive treatment of the many topics, but indicates a point of view and the direction for further study and discussion. In the hands of a capable instructor this would prove to be an excellent textbook for a basic leadership training course aiming at orientation in the total program of Christian education. Dr. Miller writes with a positive, hopeful attitude which will encourage and inspire the teacher.

Valley in Arms. A Novel of the Settlement of Connecticut. By Earl Schenck Miers. Philadelphia, Westminster Press, 1943. 331 p. \$2.50

A historical novel of the Connecticut Valley, particularly of the settlement at Wethersfield. The author conducted extensive research work before writing this story, and traveled on foot through the territory which is its setting. Romance lightens the grim aspects of the story which deal with conflicts between the settlers and the Indians, each fighting for home and rights.

Musical Memories of William Gilmore Oglevee. 1865-1939. Assembled by Louise M. Oglevee. Rock Island, Illinois, Vaile Company, 1942. 54 p. \$2.00.

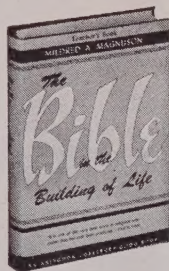
A collection of the songs written during the forty-four year pastorate of Dr. William G. Oglevee. Many are old favorites and have been published in various sources through the years. This book brings all these compositions together and adds many new melodies, some of which the composed himself left in unfinished form. Mrs. Oglevee is the compiler and herself the author of many of the words set to music. Dr. Oglevee wrote *The Child's First Songs in Religious Education*.

White House Conference on Children in a Democracy. Final Report. Children's

September, 1943

New Fall Abingdon-Cokesbury Good Books for Church and Church School Workers

"One of the very best texts in religious education that has ever been produced."—*Dr. Paul H. Vieth.*



The Bible in the Building of Life **Mildred A. Magnuson**

Here is the answer to a two-fold demand: a course that is up-to-date, interesting, and effective in method and at the same time informative, thought-provoking, and definitely religious in content. The **TEACHER'S BOOK** explains objectives, describes fascinating creative activities, tells how to obtain and use varied supplementary materials, gives detailed suggestions for class sessions, ideas for worship, stories. Rich in content and method. **\$1.50**

Pupil's Book I

Pupil's Book II

THE PUPIL'S BOOKS are each 48 pages in length, 8 by 11 inches, in large, clear type on durable paper, well illustrated with both pictures and maps. *Book I* contains introductory material and Unit I (Discovering What the Hebrews Learned). *Book II* contains Units II and III (Using the PSALMS in WORSHIP, and KNOWING AND FOLLOWING JESUS—THE LIFE OF CHRIST). The informational text is as fascinating as a story. **Each, 35 cents**

The Christian Education of Older Youth **Alleen Moon**

Beginning logically with guidance for understanding both the needs of youth and also the growth of Christian character, this book provides an inclusive, illuminating, and practically helpful survey of the work in which all leaders of young people share—*parents, pastors, teachers, counselors, adult advisers*. It treats clearly and constructively such problems as building wholesome group attitudes, interpreting the Bible, leading young people to vital experiences of worship, inspiring a sense of responsibility for Christian service, leading youth to intelligent and satisfying church membership. **60 cents**

Music in the Religious Growth of Children **Elizabeth McE. Shields**

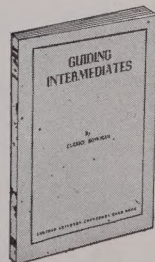
"There is nothing else of this kind in the field. I predict for it a steady sale with increasing popularity."—*Mary Skinner* (Director, Dept. of Christian Education of Children, Bd. of Education, Methodist Church). Good music—the best of poetry in the best musical setting—is presented as a prime means for motivating the worship, conduct, and attitudes of boys and girls. For use in home and church school. **\$1.25**

The Church and Its Young Adults **J. Gordon Chamberlin**

"This is a book for the times—and tomorrow."—*Dr. Ralph W. Sockman*. The problem of strengthening the young adult group, which has been heretofore the weak link between youth groups and older adults, is here met with vision and enthusiasm. The author sets forth clearly the neglected opportunities of the church and expounds a strategy which will both strengthen the church in its time of crisis and "save" the young adults. The wisdom of the book comes out of a rich background of experience—as youth director in Metropolitan Churches. **\$1**

Guiding Intermediates • Clarice Bowman

Planned specifically for all workers with intermediates, this book takes advantage of the new psychological and sociological insights into the needs of growing persons. Dealing with methods for guiding boys and girls of junior high school age, it meets a long-felt need among leaders of intermediates who have often been constrained to adopt older youths' or children's program patterns for want of those set to the intermediate level of development. Here are numerous practical, intelligent suggestions for all who wish to help boys and girls to grow up as children of God. **60 cents**



At Your Bookstore
ABINGDON-COKESBURY PRESS
Nashville 2, Tennessee

Valuable Books for Teachers

Children Need Adults

By RUTH DAVIS PERRY

This book will make an immediate hit with parents and teachers of the pre-school child. Its purpose is to show how resources for worthwhile living, values and attitudes that make for character can be integrated into normal, happy child life in its early years. Its approach to the beginnings of religion is unique in literature of child guidance, completely practical, and expressed in the simplest language. Miss Perry is Director of the Nursery and Kindergarten (weekday and Sunday) at Riverside Church. \$1.50

A Primer for Teachers

By MARGARET SLATTERY

Here is a book which fills a longfelt need by making available to the average Sunday school teacher a practical handbook on the goals and methods of religious education. The ten studies contained in it are written in a simple, direct vocabulary, presenting the advice of a famous teacher that will be of immeasurable help to the loyal volunteers in Protestant church school work. *If you are a superintendent, see that your new teachers read it before classes begin. "Experience speaks in these pages . . . which will never disappoint the purchaser. Informing, captivating."*—*Expositor*. \$1.25

Christ and the Fine Arts

By CYNTHIA PEARL MAUS

A classic source-book of worship materials that the experienced teacher would not be without. The contents include 90 pictures, 240 poems, 117 hymns, 70 stories, and many interpretative features by the editor. For family devotions, Sunday reading periods, and general cultural benefits, this anthology fills a very obvious need. "By far the finest Christian anthology we have ever seen. Recommended without reserve."—*Christian Herald*. "Invaluable for teaching and reference."—*Christian Advocate*. "No Sunday School equipment can be complete without it."—*Watchman-Examiner*. \$4.35

HARPER & BROTHERS, Publishers
49 East 33rd Street, New York 16, N. Y.

Bureau Publication No. 272, United States Department of Labor. Washington, D. C., Superintendent of Documents, 1942. 392 p. \$.60.

This is the final report of the White House Conference on Children in a Democracy, containing a history of the Conference; statistics on the children of America: distribution by age groups, by geographical location, by economic groups; detailed information on various phases of the social setting into which American children are born; and the final reports of all the sections of the Conference. It is an indispensable reference volume for church workers concerned with the general welfare of the children of the nation.

The Man Christ Jesus. By John Knox. Chicago, Willett, Clark and Company, 1942. 100 p. \$1.00.

This fresh appraisal of the person and teaching of Jesus by such a stimulating writer as John Knox deserves the popularity that has taken it into a second printing. Dr. Knox develops the point of view that the "spiritual Christ" has firm foundations in the "historical Jesus." He finds the church firmly rooted in the "belief that the career of Jesus marks a supremely significant moment in the life of man. One might almost define the church as the community that remembers Jesus."

The Histomap of Religion. By John B. Sparks. Chicago, Rand, McNally and Company, 1943. \$1.00.

The author of the *Histomap of World History* and the *Histomap of Evolution* now presents his *Histomap of Religion*—all publicized as "short cuts to knowledge." On the latter he seeks to portray in a graphic

way a factual outline of the history of religions; colored panels of varying widths are used to give the stories of the different faiths, making it possible to follow the development of any certain one and to study the contemporary developments at any given period of history. Facts are said to have been checked by the experts.

Humiliation with Honor. By Vera Brittain. New York, Fellowship Publications, 2929 Broadway, 1943. 108 p. \$1.00.

An able, appealing, and convincing testimony to pacifist convictions in the form of letters from Vera Brittain to her fifteen year old son who is in America.

To Order Materials

These books should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

Books Received

* **THE ALCOHOL QUESTION**, by Norma C. Brown. Standard Publishing Company. Paper, \$.75; cloth, \$1.25.

* **BAPTIST LEADERS IN RELIGIOUS EDUCATION**, by J. M. Price. Boardman Press. \$1.25. Biographical sketches, each by a person who has had close association with and intimate knowledge of the individual about whom he or she has written.

* **CHINA'S RELIGIOUS HERITAGE**, by Y. C. Yang. Abingdon-Cokesbury Press. \$1.50.

* **A CHRISTIAN'S OPPORTUNITY**, by Felix Morley, et al. Association Press. \$.50. Three addresses and discussions held in Town Hall, New York, in 1943 under the sponsorship of the Young Men's Christian Association of New York City. The addresses were by Felix Morley on "The Missing Ingredient," by Dorothy Thompson on "The Crisis of Christianity," and by Bishop G. Bromley Oxnam on "Your Date With the World."

* **THE CHRISTIAN PHILOSOPHY OF HISTORY**, by Shirley Jackson Case. University of Chicago Press. \$2.00.

* **FOUR FREEDOMS AND GOD**, by Edwin McNeill Poteat. Harper and Brothers. \$1.50.

* **FREEDOM OF THE SOUL**, by Dwight J. Bradley. Association Press, Fleming H. Revell Company. \$1.50.

* **GUIDING INTERMEDIATES**, by Clarice Bowman. Abingdon-Cokesbury Press. \$.60.

* **HAND BOOK ON THE USE OF CRAFTS**, by Ruth Perkins. The Womans Press.

* **JOSEPH CHARLES PRICE**. Educator and Race Leader, by William Jacob Walls. Christopher Publishing House. \$3.00.

* **LEARNING TO CARE FOR CHILDREN**, by Dorothy E. Bradbury and Edna P. Amidon. D. Appleton-Century Company. \$.96.

* **THE LEGAL ASPECT OF WEEK-DAY RELIGIOUS EDUCATION IN ILLINOIS**, by P. Henry Lotz. Bethany Press. \$.25.

* **A MEDITATION ON THE LORD'S PRAYER**, by Grace Noll Crowell. David C. Cook Publishing Company. \$.30; quantity rates. An illuminated gift booklet of brief prayer meditations.

* **MUSICAL MEMORIES** of William Gilmore Oglevee by Louise M. Oglevee. Vaile Company. \$2.00.

* **A NEW APPROACH TO PHILOSOPHY**, by Cale Young Rice. Cumberland University Press. \$2.00. Postpaid.

* **100 WAYS TO IMPROVE YOUR SUNDAY SCHOOL TEACHING**, by Erwin L. Shaver. David C. Cook Publishing Company. Paper, \$.25; cloth, \$1.00.

* To be reviewed.

† Reviewed in this issue.

*Issued at the suggestion
of Army and Navy Chaplains*

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The Pilgrim Press

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Boston 8, Mass.

19 S. La Salle Street
Chicago 3, Illinois

*PERSONALITY AND SOCIAL GROUP WORK. The Individual Approach, by Everett W. DuVall. Association Press. \$2.50.

*THE PICTURE COLLECTION. Fifth Edition. by Marcelle Frebault, (Reviser) H. W. Wilson Company. \$1.25.

†PREACHING THE WORD OF GOD, by Morgan Phelps Noyes. Charles Scribner's Sons. \$2.00.

*RELIGION OF TOMORROW, by John Elov Boodin. Philosophical Library. \$2.50.

SUPPLY LINES FOR MORALE, by Kathleen W. MacArthur. The Womens Press. \$2.5. Helpful meditations on wartime situations faced by Christians.

*THIRTY SCHOOLS TELL THEIR STORY. Vol. V, Adventure in American Education. Harper and Brothers. \$4.00.

*TOWARD COMMUNITY UNDERSTANDING, by Gordon W. Blackwell, American Council on Education. \$.75.

WHAT IT TAKES! Stories from the Lives of Soldiers, Sailors, and Airmen. What It Takes. \$.25. Short selections in the form of articles, letters, prayers or poems from persons in or close to the present world conflict on the real aims for which we are fighting and the Christian principles underlying democracy.

WHAT MATTERS? by Walton Harlowe Greever. Muhlenberg Press. \$.50. Brief "Thoughts about things that matter most" in the Christian life and faith.

*WHAT THE AMERICAN FAMILY FACES, by Leland Foster Wood. The Eugene Hugh Publishers, Inc. \$3.50.

*WORSHIP HIGHWAYS. Guideposts for Spiritual Engineers, by Samuel Ward Hutton and Noel Leonard Keith. Bethany Press. \$2.00.

THE WRATH OF THE EAGLES. A Novel of the Chetniks, by Frederick Heydenau. E. P. Dutton and Company. \$2.50.

September, 1943

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BY DAILY WIRE, by phone, by mail—we learn of the extreme urgency for Victor 16mm Motion Picture Equipment—Animatophones—from every branch of Military Services, from Industry and training schools—the world over.

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Current Feature Films

(Continued from page 32)

overboard to make their points and add "glamor." **Notable.** **M,Y**

Stage Door Canteen (UA) Lon McCallister, Wm. Terry, Cheryl Walker. *Variety* program with appearances of famous actors, musicians, bands at famous New York canteen for service men. . . . Thread of plot commendably unobtrusive, with attention centered on acts, which despite immobility and length are varied, *entertaining.* **M,Y,C**

Stormy Weather (Fox) Lena Horne, Bill Robinson, Dooley Wilson, Katherine Dunham dancers, Cab Calloway and orchestra. *Musical*, with all-colored cast, recounting rise to fame of tap-dancer from his return with regiment from first World War to present entertainment for U.S.O., introducing along the way contributions of Negro bands, singers and dancers to "swing" tradition. . . . Sprightly, colorful, this will appeal mostly to those who have made a hobby of jazz music; nevertheless, it is significant in that it marks the first time Negroes have been treated full-length in a film without traditional exaggeration or condescension. *A laudable venture.* **M,Y**

A Stranger in Town (MGM) Richard Carlson, Frank Morgan, Jean Rogers. *Comedy.* Vacationing supreme court justice, incognito, helps young lawyer clean up political mess in small town. . . . Promises to be good discerning comedy, but falls prey to temptation to exaggerate vices of

villains into burlesque, comes out *fairly entertaining but overdone.* **M,Y**

†**Tennessee Johnson** (MGM) Lionel Barrymore, Van Heflin, Ruth Hussey, Regis Toomey. *Biography* of Andrew Johnson, emphasizing his struggle with Congress to carry out Lincoln's policy of amnesty, and resulting impeachment trial. . . . Some historical facts altered for dramatic effect, but on whole a controversial subject has been treated effectively; while stress on fundamental ideals of equality, fairness and tolerance is valuable for present time. *Expertly* directed for continued suspense, interpreted by veteran cast, with many inspiring, moving scenes. **M,Y,C**

They Came to Blow Up America (Fox) Elsa Janssen, George Sanders, Ludwig Stossel. *Melodrama* assuming that one of nazi saboteurs in last year's case was F.B.I. agent on assignment. . . . An *exciting* film, well produced but made less than convincing by too-easy use of coincidence. **M,Y**

Thumbs Up (Rep.) Richard Fraser, Brenda Joyce. *Comedy*, with music. Ambitious American singer learns new patriotic values working in British factory. . . . Naive in "how we love the British" emphasis. A minor item, *moderately* entertaining. **M,Y**

Two Tickets to London (Univ.) Michele Morgan. *Melodrama.* Naval officer, held for treason, escapes, makes perilous way with girl's aid to city to prove innocence. . . . Plot confusing, with much of action seeming pointless when all is said and done. *Fairly suspenseful.* **M,Y**

The Journal This Month

THIS MONTH the *Journal* is full of voices urging, "Let us now be up and doing." This is appropriate in view of the approaching Religious Education Week, when churches "rev up" for the year's work. "Community Foundations," the theme for the Week, is discussed by Rev. J. Burt Bouwman. Examples of what he has in mind are given in "Out from the Adult Class" and in the explicit challenges presented by Miss Murphy and Miss Skinner.

The superintendent is aided and abetted this month in "The Superintendent's Co-Workers," which should give him a number of good ideas. He should plan at once a recognition of the church school in the church service on September 26. The dedication service, "God Is Still with Us," is suggested for use at this time.

The pointed article, "Sing the Best Hymns," was written by two young M.A.'s who work in the offices of the International Council. Miss Swab is an assistant in the Leadership Education Department and Miss Tolman is secretary to Dr. Hayward. Note also their local church activities.

Mrs. Louise Benckenstein Griffiths, the new writer of the intermediate worship programs, is well known as a successful director of religious education, leader in vacation, weekday and leadership schools, and as a writer of texts in missionary and religious education.

"—In a Time Like This"

IN REGARD to those long-term plans of the *Journal* reported under this heading, let us look this time into the folder marked "Advisory Committee on the Postwar Church." (For those who have just tuned in, this is a committee designed to advise the editors on the kind of church program that will best meet the needs of men returning from the armed forces.)

Membership on this committee is progressing in a heartening fashion.

From the armed services there are letters of acceptance from Master Sergeant Herbert E. Smith of the Army, Corporal Albert Aceto of the Army Air Force, Corporal Nathan Kohn, Jr. of the A.R.T.C. Chaplains who have agreed to belong are: Robert G. Andrus, Carl C. E. Wellburg, John Slade Franklin, and Frederick W. Cropp, Jr. Christian leaders in civilian service are represented by Oliver B. Gordon of the Rochester Council of Churches, Ben F. Wyland of Maryland,

Delaware, T. T. Brumbaugh of the Detroit Council, and Rev. Clarence N. Wright of the Ravenswood Presbyterian Church in Chicago. Other acceptances are expected in the next mail.

Some of the letters of acceptance carry stirring and valuable messages. We expect to begin the use of extracts from these next month.

Cover by Request

BECAUSE of its specialized character, the *International Journal* is not often able to comply with the requests of the Office of War Information and other

Where Honor Is Due

"OF COURSE you can do that in a big church, but in our little church we just don't have the leadership or equipment."

This is the comment frequently heard when one describes an outstanding piece of religious education. That the size of the church or the residence of the leader does not necessarily determine the excellence of the work done is illustrated by Mrs. Lynn Sheldon of Spring Valley, Minnesota. Mrs. Sheldon is the wife of a farmer and has lived on a farm until the last few years. She works in the Congregational church at Spring Valley, where the total enrolment in the Sunday school is about a hundred and fifty. And yet she is widely acclaimed as a leader in religious education and her primary department is known throughout her denomination.

Mrs. Sheldon is much in demand as a speaker on children's work at both county conventions and workers' conferences. Her own children's work clinics have a reputation for helpfulness, originality of program and excellence of leadership. Just mention "scrapbooks" to a children's worker in Minnesota, and the automatic response is, "Mrs. Lynn Sheldon." Her collection of scrapbooks on subjects such as "The Growth of Children," "Poetry and Songs for Children" and "The Beauty of God's Earth" are fairly bursting with constructive suggestions. She takes them to association and county meetings to illustrate her talks, and teachers pour over them with fascinated attention.



governmental departments for publicity space. However the request that the September cover "show a photograph of a woman or women doing the sort of work not fully appreciated as war work but which, in a total war, is war work"—fitted into the program of enlisting volunteer workers in the religious education of children. If this is not, strictly speaking, war work—and it certainly is not the kind that "releases men for military service or heavy industrial work"—it is, nevertheless the type of work that will help us "win the peace." And that is important, too.

Mrs. Sheldon is generous in giving her time and effort to help other teachers. For six years she has been chairman of the Fillmore County Sunday School Association, and for the past four years has held the position of key children's worker for the Southeastern Minnesota Association of Congregational Churches. The letters she sends out to the contact workers in each church are full of interesting suggestions and original ideas. Often they carry with them a poem or a picture illustrative of some phase of child interest and growth. In her reading she has her scrapbooks and correspondence in mind and is continually finding more interesting ideas.

She also reaches other children's workers through her writing. She is a regular contributor to the *Children's Messenger*, published by the Minnesota Council of Religious Education, and occasionally writes for *Children's Religion*, a Congregational monthly magazine. Most of all, however, she enjoys the actual work with children. She is superintendent of the one-room primary department in her church. Her effective use of screens to separate classes and provide an attractive worship center were photographed to illustrate a booklet on *The Small Sunday School* issued by the Pilgrim Press.

Most of Mrs. Sheldon's training in religious education has come through the Faribault Summer School of Christian Education. She is a graduate of its three-years' course. She also counts as valuable training her experiences as a farm wife, a mother, and a grandmother. She has a granddaughter in whom she takes great interest and pride. She has enriched her own life and that of countless children and their teachers through developing her own abilities as a leader and sharing her experiences with others.